

The Dharani Sutra of The Buddha On Longevity The Extinction of Offences And The Protection of Young Children

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印造佛经佛像之十大利益

（一）从前所作种种罪过。轻者立即消灭，重者亦得转轻。

（二）常得吉神拥护，一切瘟疫、水火、寇盗、刀兵、牢狱之灾，悉皆不受。

（三）夙生怨对，咸蒙法益，而得解脱，永免寻仇报复之苦。

（四）夜叉恶鬼，不能侵犯，毒蛇饿虎，不能为害。

（五）心得安慰，日无险事，夜无恶梦，颜色光泽，气力充盛，所作吉利。

（六）至心奉法，虽无希求，自然衣食丰足，家庭和睦，福禄绵长。

（七）所言所行，人天欢喜。任到何方，常为多众倾诚爱戴，恭敬礼拜。

（八）愚者转智，病者转健，困者转亨，为妇女者，报谢之日，捷转男身。

（九）永离恶道，受生善道。相貌端正，天资超越，福禄殊胜。

（十）能为一切众生，种植善根。以众生心，作大福田，获无量胜果。所生之处，常得见佛闻法。直至三慧宏开，六通亲证，速得成佛。

印造经像，既有如此殊胜功德，故凡遇〇祝寿〇贺喜〇免灾〇祈求〇忏悔〇荐拔之时，皆宜欢喜施舍，努力行之。



佛說長壽滅罪護諸童子陀羅尼經

THE DHARANI SUTRA OF THE BUDDHA ON LONGEVITY THE EXTINCTION OF OFFENCES AND THE PROTECTION OF YOUNG CHILDREN

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一聲佛號不離口，阿彌陀佛常隨身。

諸位同修：

「阿彌陀佛」！

懇請大家慈心誠念：

「南無阿彌陀佛」

由一聲，乃至：百聲、千聲、萬聲………

願以此念佛功德，
作為閱讀本書之開場白。

MAY I ALWAYS CALL UPON THE NAME OF THE BUDDHA, AND MAY THE BUDDHA AMITABHA ALWAYS BE WITH ME

Dear Cultivators Of The Way,
AMITABHA BUDDHA,
Do Bring Forth The Mind Of Kindness,
And Be Sincerely Mindful Of The Buddha,
NAMO AMITABHA BUDDHA,
And Say The Name Of The Buddha For Once,
Until Hundreds, Thousands and
Millions Of Times ....
May The Merits And Virtues Accrued
From The Mindfulness Of The Buddha,
Be The Opening Verse For The Reading
Of This Book.

●印光大師胎教開示●

The Instructions Of Dharma Master YIN-GUANG On The Teaching Of Foetus





•印光大師胎教開示•

“孕婦果能茹素念佛，行善去惡。目不視惡色。耳不聽惡聲。身不行惡事。口不出惡言。使兒在胎中即稟受正氣，則天性精純。生後再加以教化，無有不可成爲善人者！”

The Instructions Of Dharma Master YIN-GUANG On The Teaching Of Foetus

“It is advisable for a pregnant woman to eat only vegetarian food and be mindful of The Buddha. She should practise all good deeds. Never should she see evil forms, listen to evil sounds, practise evil deeds and harsh speech. The foetus will then receive the righteous energy and be endowed with a fine and pure nature. And after he is born, he will surely become a good man with proper guidance and education.”



ABORTION IS SHEER MURDER

The expulsion of foetus from the womb or abortion is killing with intention. The right for a living foetus to survive has been snatched away cruelly. Some people say that abortion is sheer murder.

In an estimation made by the Health Corporation of the United Nations, about two billions and three thousand millions women are still ignorant of the prevention of Conception. About 15 percent of these women died of infectious diseases which are originated from a neglect of health and cleanliness after an abortion.

In Africa, about 70% of the women receive treatment at the hospitals after having infected with diseases from abortion. Their average age is below nineteen years. Every year, there are about six thousand millions cases of abortion in the Third World. At least twenty million of them died from abortion.

In an advanced country like America at least five thousand unwanted babies are killed everyday. In 1973, the High Court of America passed the law of the legality of an abortion within the first three months of pregnancy. So, in this free country, it creates a new record whereby every year there are 150 million cases of abortion.

Every year, among those who have aborted the babies, more than 100 million cases are young, underaged mothers who are pregnant before reaching maturity. Many of them are between the age group of thirteen to fifteen years.

Presently, abortion has become a new trend in modern living. It creates serious social problems for all countries in the world. Besides, it is also a great problem faced by those thousands of millions of young babies who are killed before they have a chance to come into the world!

堕胎是变相的谋杀

人工流产，或者是堕胎，是人为的把一个蕴育中的胚胎的生存权利扼杀掉。也有人说「堕胎」是变相的谋杀！

联合国卫生机构估计，目前为止，大约有二亿三千万妇女对避孕常识仍然一无所知。她们当中，大约有十五巴仙因怀孕而死亡的因素是由堕胎所引发的后遗症造成。

在非洲，七十巴仙的堕胎妇女因后遗症而入院接受治疗，她们的年龄平均都在十九岁以下。第三国家每年的堕胎数字也接近六千万，其中最少有二十万是死於堕胎！

先进的美国，每天有最少五千名未出世的婴儿被杀死。1973年，美国高等法院通过怀孕三个月内人工流产合法后，这个自由国度创下了每年高达一百五十万宗的堕胎行为。

在这些堕胎者当中，未成年的怀孕妈妈每年超过一百万，她们的年龄，大部份介於十三到十五岁之间。

目前「堕胎」已成为了一种时尚风气，不但造成了社会严重的问题，也是全世界上千千万万未出世前被扼杀的小生命的一个大问题！



可憐可憐
這一群無辜的孩子們吧！

宣公老和尚曾于水、陸、空超渡亡靈法會中作如是說：「現在社會上天災人禍屢見不鮮，這皆是由于殺生之故。墮胎爲殺生之一種。那些胎兒們還未足月就被拿掉了，在走投無路之餘，他們之魂神漂浮于空中，有的只生了一只腳，有的手還未生出來，眼、耳、鼻、舌、身、意，皆未齊全，就被迫離母體，心中充滿怨恨，到處流盪、哭泣。他們哭泣之聲如風鈴般，時隱時聞，實是可憐。又因無人爲之超渡，所以怨恨之氣積成一股黑暗，無形之業力，致使世間永不安寧，災禍頻頻……。

Do Have Mercy
On These Pitiful Children!

In the Dharma Assembly For Crossing Over the dead ones who died in the water, on land and in the air, The Venerable Master Hsuan Hua gave the following speech, "In the present society, all kinds of accidents and disasters can frequently be seen. These are all caused by the karma of killing. To abort a foetus is one kind of killing. The foetus is aborted purposely before it is fully grown. At that moment, it has no where to go but floats like a lost soul in empty space. Some are with one limb, others do not even have hands. They are forced to leave the mothers' wombs with incomplete eyes, ears, nose, tongue, body and mind. So their hearts are full of hatred and anger. They float everywhere, crying and weeping. Their soft voices can sometimes be heard, but sometimes not, just like the ringing sound of a bell which rings when there is wind. Their condition is very pitiful. As there is nobody who cares to cross them over, the hatred and anger will be accumulated into an unseen dark force of karma which results in all kinds of misfortunes and calamities in the world. The Human Realm will never be at peace eternally..."

THE DHARANI SUTRA OF THE BUDDHA ON LONGEVITY, THE EXTINCTION OF OFFENCES AND THE PROTECTION OF YOUNG CHILDREN

'The Dharani Sutra of The Buddha on Longevity, The Extinction of Offences and The Protection of Young Children' or 'The Sutra of The Buddha on Longevity' described how the forty-nine Bodhisattvas who had just brought forth the Bodhi Mind wished to ask The Buddha about The Dharma on Longevity. And their wish was fulfilled when Manjushri Bodhisattva asked the question on their behalf,

"World Honoured One! All the living beings in the seas of birth and death create all kinds of evil karma and hence receive the retribution of a short lifespan. In what way can they put to extinction the evil karma in order to attain longevity?"

The World Honoured One said, "There are five types of offences which are difficult to be eradicated even after repenting.
They are:
1: Killing one's father 2: Killing one's mother
3: Killing a foetus 4: Shedding the Buddha's blood and
5: Creating disharmony among the Sangha. Offences like these are hard to be eradicated!"

After that The World Honoured One taught living beings who have committed the five unwholesome deeds 'The Secret Sutra of All Buddhas on Longevity'. It was also spoken by a thousand Buddhas in the past. If living beings are able to accept and uphold this Sutra, to write it down, read and recite it besides repenting sincerely on all heavy karma, then their offences will be extinguished.

I only hope that all living beings with consciousness will seek rebirth in the Pure Land derived from the merits and virtues of this Sutra. I also hope that those who help to print this Sutra will transfer the merits and virtues to all souls of aborted foetus and the babies who have just passed away so as to help them seeking rebirth in the Western Land of Ultimate Bliss.

佛說
長壽滅罪護諸童子陀羅尼經

「佛说长寿灭罪护诸童子陀罗尼经」（佛说长寿经）记述四十九位新发心菩萨，各欲发问从佛求长寿法，后得文殊师利菩萨代问：「世尊！一切众生，於生死海，造诸恶业，得短命报。云何令其消灭诸恶业，得寿命长法？」

世尊说：「世间有五种罪业是忏悔难灭的，就是：一者杀父；二者杀母；三者杀胎；四者出佛身血；五者破和合僧。如此恶业，罪难消灭！」

后来世尊依过去千佛说诸佛秘法长寿经，告五逆众生，若能受持此经，书写诵读，至诚忏悔，重罪即当得灭。

愿一切含识得蒙经力之功德，求生净土。又愿助印此经者，将为一切胎魂及初亡婴灵，回向求生西方极乐！



警方人员 …土都好奇围观。

哥市又有狠心妈妈 女婴弃置公厕

打峇鲁 14 …心人将刚 …的女婴弃 …厕内，女婴 …现时已经气

…婴的发现地 …在此间布鲁古

莫桑在受询时说：「我是在 11 时 30 分被使用者通知公厕内有弃婴，我知 …后就立刻通知市 …

在长途巴士的 …内发现弃婴后 …市第二次发 …婴。

警方在 … 知后抵达现 … 婴从公厕的 … 储水 …

女工涉嫌弃婴被控

被告生病展期裁决

…日讯）原 … 弃亲生骨肉 … 工，由於生 … 出庭，因此 … 碧哈山把此 … 下月 24 日 …

30 岁 … 爱妮，来 … 溪普蒂。… 年 7 月 … 时，… 脐带 … 在 …

…病，目前尚在 … 丝碧哈山把此 … 据悉，… 将该名男 … 较后还 … 处理。

星洲日報 SIN CHEW JIT POH (MALAYSIA) 1996 年 8 月 29 日

…弃草叢啼哭驚動村民 …無寸縷慘遭螞蟻咬傷 …棄嬰被送院獲救

关丹 28 日 …甫出世 6 个 …婴於今日凌 … 在双溪 … 村一草丛 … 。

15 公尺外的丛林被人发现。」

他表示，该名婴 …

孩是在清晨 6 … 被当地一名村 … 末那昔发现。

…该名体 … 奄奄一息和血 … 院，目前情况已经 …

…婴孩被人发 … 寸缕，身上 … 咬伤，满 … ，并不断 …

上午 10 … 现场后，… 婴孩送到 …

THE STAR WEDNESDAY August 7 1996

Nik Aziz: Dumping babies mor… shameful

PASIR MAS: Kelant… Menteri Besar Datuk N…

frequent… being ab… drugs a… gamblin…

"The… showed … what God … cannot res… tended," h… ceiving app… to join … Melayu … members at … chah Tendong … on Monday ni…

Baby in coma regaining …

MALACCA: Suspec… child abuse victim … …jah Khalid wh… …mitted to …

刚出世 1 天 遭弃客 …

Newborn baby abandoned …

弃断脐带 … 弃婴丢草 …

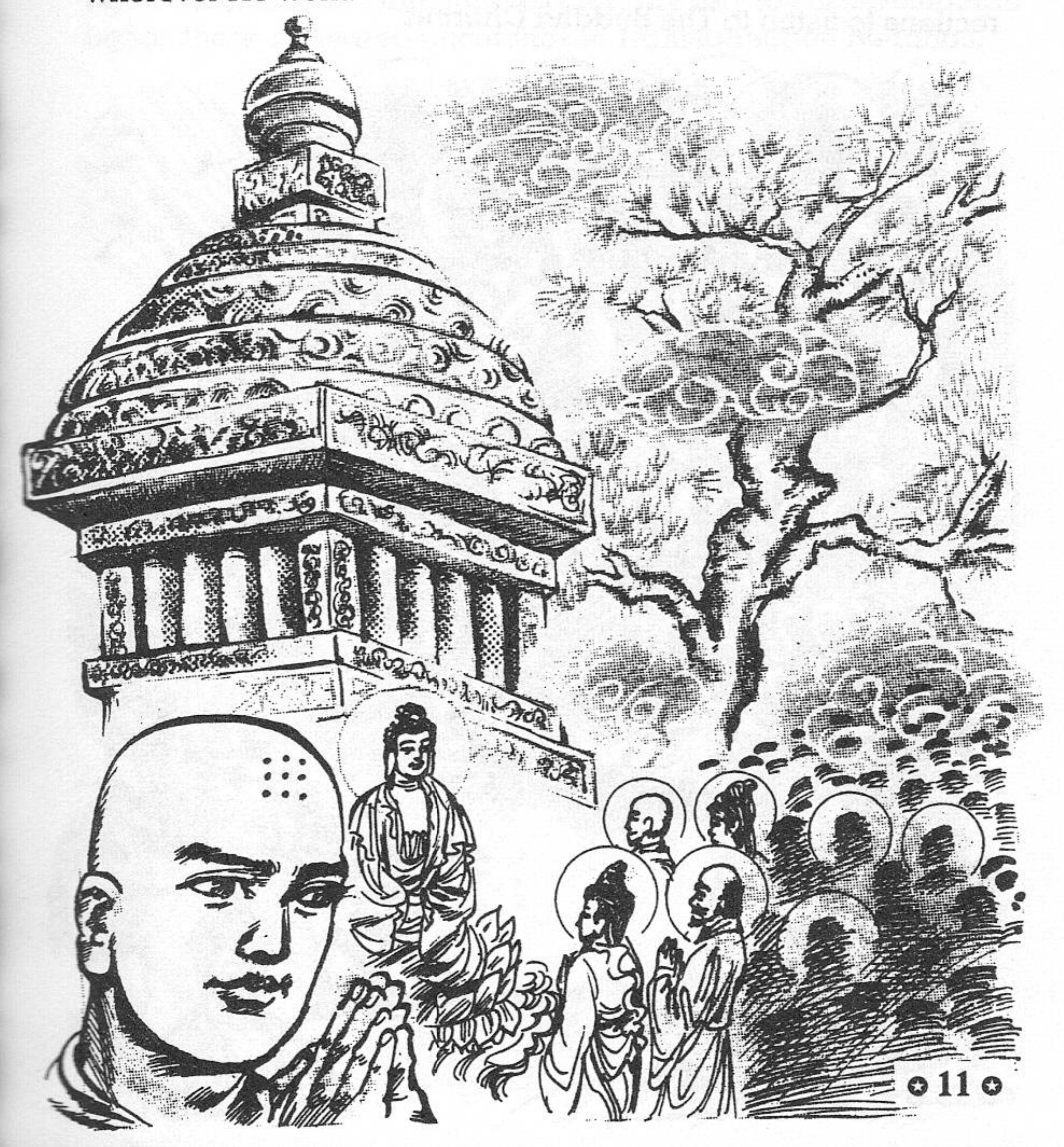
Dead baby girl found i…

TALING JAYA: A canteen op…or yesterday found a dead … girl wrapped inside a rubbag and left at a surau … SS3/42 …

A police team led by … Kia Guan took the bo… versity H…

这部经，是我阿难亲自听闻佛所讲的。佛说这部经之时，地点在王舍城耆阇崛山中。当时在会的常随众弟子，有一千二百五十多人……

Thus I, Ananda, have heard, at one time, The Buddha was at Mount Grdhrakuta, at the City of Royal Palace, together with a thousand two hundred and fifty disciples, who accompanied Him wherever He went.



……还有来自各方的大菩萨，一万二千之多，及许多天龙、八部、鬼神、人非人等，一齐听佛宣讲。

There were also twelve thousand Bodhisattva Mahasattva, the eight fold divisions of Gods and dragons, ghosts and spirits, humans and non-humans, who came together from different directions to listen to The Buddha Dharma.



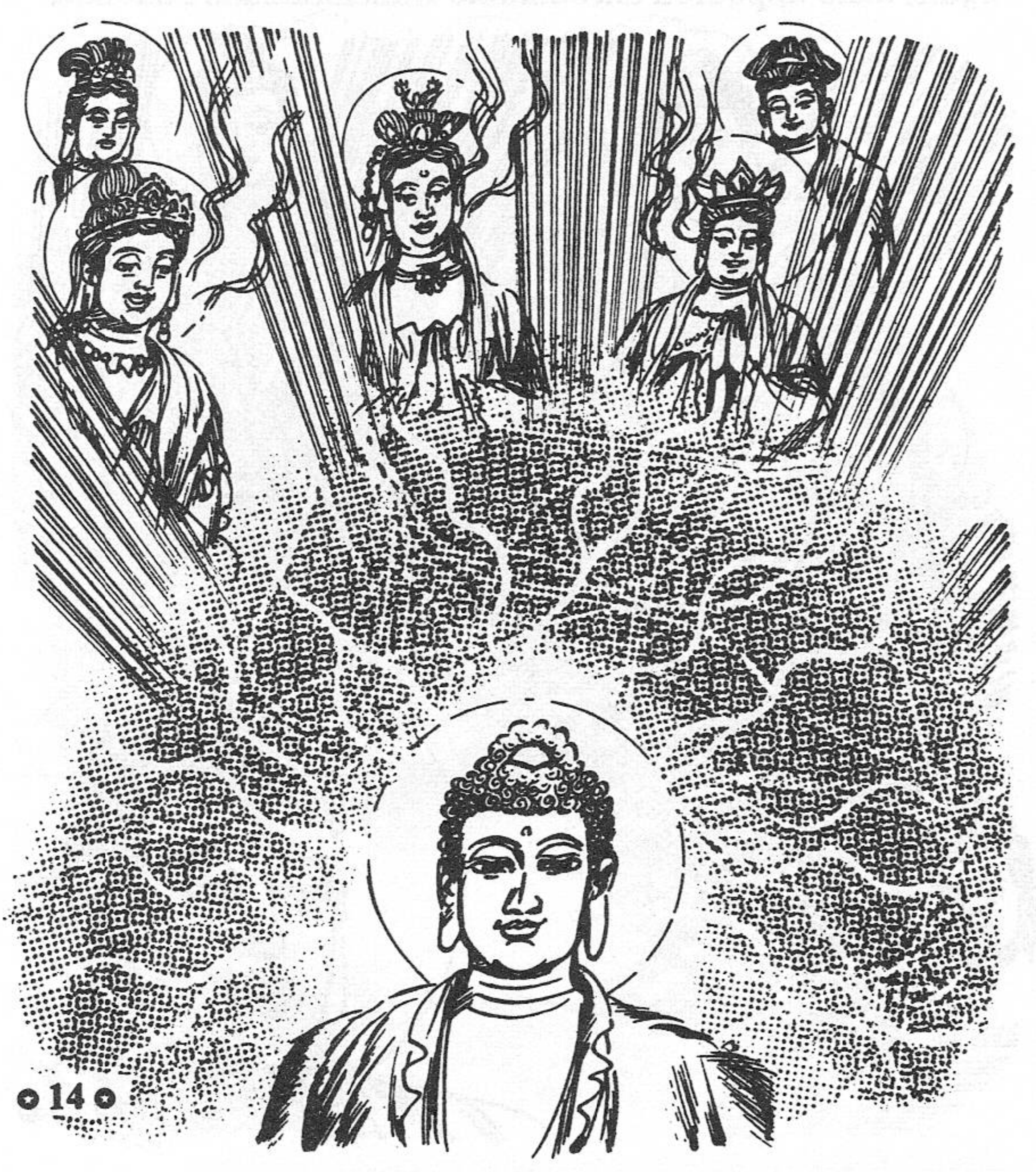
当时，世尊在说法之前，先於其面门，以自在神力放出种种光。其光有青、黄、赤、白等色。一色之中，有无量化佛。

At that time, before expounding the Dharma, The Buddha with His Spiritual Power, emitted different colourful lights such as green lights, yellow lights, red lights, white lights and other lights which shone forth from His face. In every ray of the colourful lights, there appeared uncountable Transformation Buddhas.



每一化佛，能作不可思议佛事，能化无量无边化菩萨，一一化菩萨，都在赞叹歌颂佛之功德。

Every Transformation Buddha was able to carry out inconceivable tasks of the Buddha and transform uncountable and limitless Transformation Bodhisattvas. Everyone of the Transformation Bodhisattva again praised and sang about the merits and virtues of The Buddha.



佛所放之光，微妙难以测量，上至非非想处天，下至阿鼻地狱，无不普偏照耀。

The lights which were emitted by The Buddha were subtly wonderful and immeasurable. They shone forth pervasively up to the Heavenly Dwelling of Neither Thought Nor Non Thought and down to the Avici Hell.



遇到佛光照耀之众生，自然懂得念佛，皆得方便禅定，能登初地果位。

Those living beings who had encountered the illumination of the Buddha's Lights would naturally be mindful of the Buddha. Hence they were able to obtain skills-in-means in Zen concentration and attain the fruition position of The First Ground.



当时，在法会之中，有四十九位新发菩提心之菩萨，都想向佛请求问长寿之法，但不懂得如何请问。

At that time, in the assembly there were forty-nine Bodhisattvas who had just brought forth the Bodhi Resolve. They also wished to enquire The Buddha on ways and means to obtain longevity but they did not know how to do so.



当时，文殊师利菩萨知晓他们的心意，便从座位起来，偏袒右边肩膊，恭敬地向佛合掌，代四十九位菩萨向佛请问：

At the same time, Manjushri Bodhisattva knew about their wish and so he stood up from His seat, revealed His right shoulder, put His palms together respectfully before The Buddha. On behalf of The forty-nine Bodhisattvas, He asked The Buddha:



「世尊！我知法会之中有疑难而不懂发问之人，所以愿意代他们向佛请问，但愿世尊允许我说。」佛说：「很好，很好，文殊师利，他们有什么疑惑，你只管代他们问吧！」

"World-Honoured One, I know there are people in this Dharma Assembly who harbour doubts but do not know how to ask about them. So I wish to ask on their behalf and may The World Honoured One grant your permission." The Buddha said, "Good indeed! Good indeed! Manjushri Bodhisattva. Please do not hesitate but ask on their behalf in order to clear their doubts!"



文殊师利说：「世尊！一切众生，於生死海中，造下种种恶业，从无始劫以来，在六道中不断轮回，虽然得到人身，却得短命之报。

Manjushri Bodhisattva said, "World Honoured One, all the living beings who are within the sea of birth and death create all kinds of evil karma. From the kalpas of no beginning until now, they revolve constantly on the wheels of six paths without any respite. At times even if they may obtain the human bodies but the retribution of their lifespan is very short.



如何可以令一切众生，消灭一切恶业，使寿命增长？但愿世尊为他们说长寿灭罪之法！」

In what ways can all these living beings obtain longevity and put an end to all evil karma? May The World Honoured One teach them the Dharma on ways to attain longevity and means to extinct all their offences."



佛说:「文殊!你大慈悲无量，愍念一切罪苦众生，为他们问长寿灭罪法，可惜，若我详细说出，恐怕一切众生不能信受行持。」

The Buddha answered, "Manjushri! Your kindness and compassion is great and immeasurable. Out of the pity for all sinful beings, you enquire on their behalf the Dharma for longevity and the ways to put an end to all offences. But if I were to talk about them in details, I am afraid that most sentient beings would be unable to believe, accept, practise and uphold this Dharma."



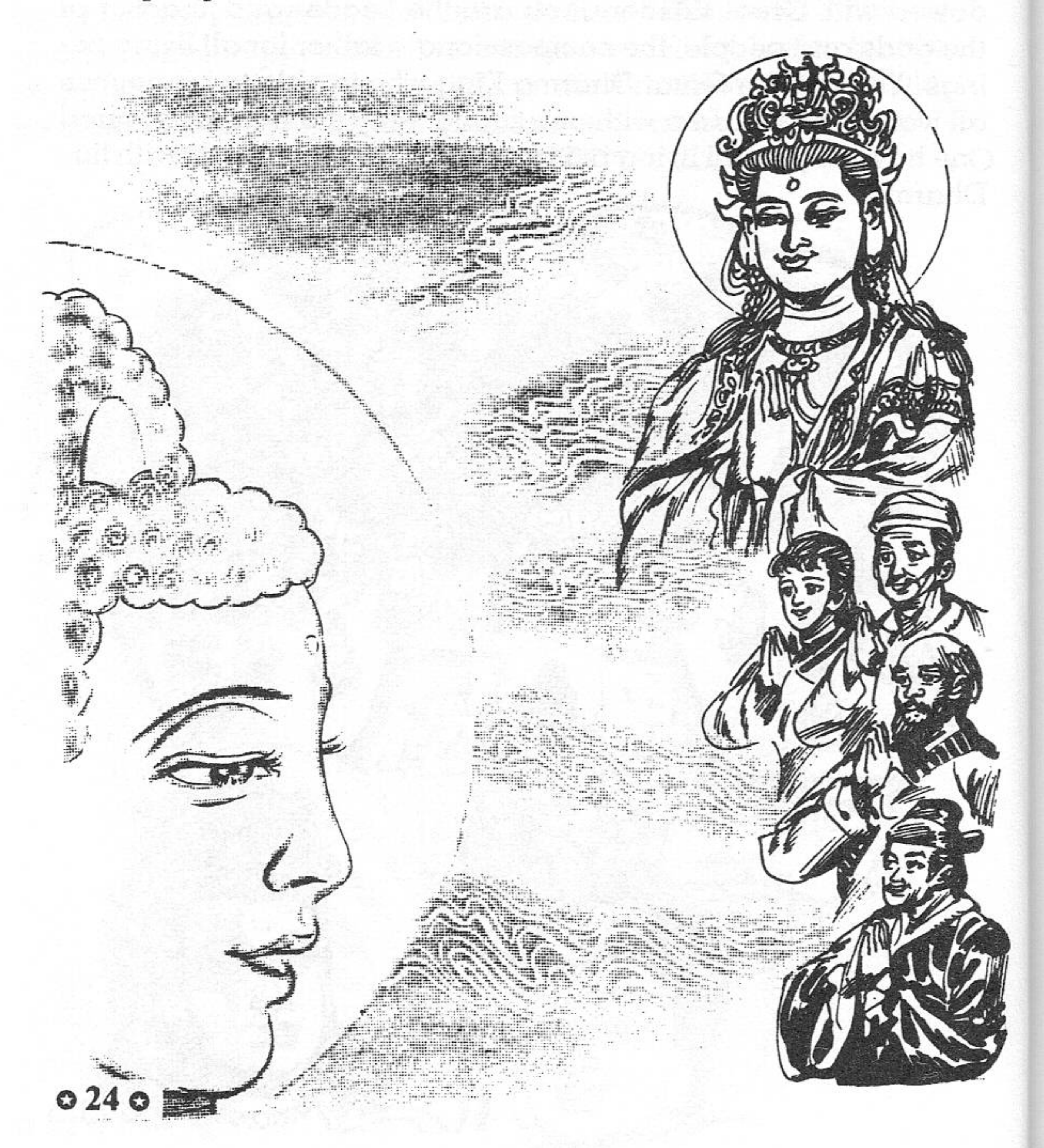
文殊师利重新向佛说：「世尊！您是大智慧之人，是天人之导师，是一切众生之大慈父，您是大法王，能以一种声音演说一切妙法。为了哀愍福荫一切众生，祈请世尊广说此法！」

Again Manjushri Bodhisattva pleaded with The Buddha for His compassion, "World HonouredOne! You are endowed with Great Wisdom. You are the Leader and Teacher of the gods and people, the compassionate father for all living beings. You are the Great Dharma King who is able to pronounce all wonderful Dharma with one sound. May the World Honoured One have pity on all living beings and bless them widely with this Dharma!"



於是，佛便微笑地向大众说：「你们要专心细听，我现在就为你们广说……。」

Then The Buddha smiled and said to the great assembly, " Please listen whole heartedly and carefully. Now I will expound widely to you The Dharma ...."



在过去世时，有一个世界名叫无垢清净，其世界中有一尊佛出世，名普光正见如来。

"In the past, there was a world known as The Pure Land with No-Filth. In that Pure Land, a Buddha by the Name The Thus Come One of Pervasive Lights and Proper Views came into the world."



又名应供，又名正偏知，又名明行足，又名善逝，又名世间解，又名无上士，又名调御丈夫，又名天人师，又名佛，又名世尊。这位佛被无量无边的菩萨大众，恭敬围绕。

He was also known as The One who is worthy of offering, or The Equal and Proper Enlightened One, or The One who is perfect in wisdow and practice, or The One who is skilful in leaving the world through liberation, or The One who understands the world, or The Unsurpassed Teacher, or The Taming Hero, or The Teacher of Gods and people, or The Buddha, or The World Honoured One. The Buddha was surrounded respectfully by uncountable and limitless Great Assemblies of Bodhisattvas.



那佛在世之时，有一位在家学佛的女人，名叫颠倒。她哀求佛允许其出家，悲伤啼哭地向佛说：「世尊！我造下深恶罪业，想求忏悔，改过向善，唯愿世尊听我详细说出！」

When The Buddha was in the world, there was a Laywoman by the name Confusion. She was practising the Buddha Dharma in her home life. She begged The Buddha to allow her to leave the home's life. Sorrowfully she cried to The Buddha, "World Honoured One, I have created deep and evil karma. I am regretful of my evil conduct and seek to repent my offences. I hope to reform in order to lead a life of goodness. I only hope The World Honoured One will bestow kindness upon me and listen to the details!"



事情是这样的，因为家境不许我有儿息，所以我用药物将腹中足八个月的胎儿杀死，堕下的胎儿人形具足，四肢健全。

"My circumstance is such that my family's condition does not allow me to bear any child. That is why I used medicine to murder the foetus which was fully eight months old. The foetus that I aborted was fully grown with four healthy limbs and was complete with a human form."



后来有一位智者来对我说：「故意堕胎之人，现世便得重病，及寿命短薄之报；死后还要堕阿鼻地狱，受极大痛苦。」

"Later I met with a wise man who told me, 'People who have purposely aborted the foetus will be infected with serious illnesses in the present lifespan and receive the retribution of a short lifespan with very little blessing. After they have passed away, they will fall into the Avici Hell to experience terribly acute sufferings.'"



我听后十分恐惧，追悔莫及！唯愿世尊您以大慈悲之力，拔我於深渊，为我说解救之法，允许我出家，使我免受大苦！

"After listen to that, I was very frightened and I deeply regret what I have done. I only hope that the World Honoured One, with your strength of great kindness and compassion, will save me from falling into the deep pit. Please tell me the ways of liberation. Do allow me to leave the home life so as not to undergo such acute sufferings."



於是，普光正见如来对颠倒说：「世间上有五种恶业，即使忏悔也难消灭。是那五种呢？一者杀父、二者杀母、三者杀胎、四者出佛身血、五者破坏和合僧团。这五种罪恶之业，难得消灭。」

The Thus Come One of Pervasive Lights and Proper Views said to Confusion, "There are five kinds of Evil Karma which are difficult to extinguish even if one were to repent on them. What are the five kinds of offences ? The first one is killing the father, the second one is killing the mother, the third one is abortion, the fourth one is to injure The Buddha, the fifth one is to create disharmony among the Sangha assemblies. These five types of evil and sinful karma are difficult to be extinguished."



颠倒女人听后，更是悲切哭泣，泪如雨下。哽咽着向佛五体投地，转伏佛前，再次向佛说：「世尊！您大慈悲，救护一切众生，祈求世尊怜愍，为我解说获救之法！」

After listening to that, the woman Confusion wept sorrowfully with tears like falling rain. Sadly she made obeisance to The Buddha. Then she fell down before The Buddha and again she begged, "The **World** Honoured One is of great kindness and compassion, who is able save all beings. I beg the World Honoured One will have pity on me and tell me the way to liberation."



普光正见如来再对她说：「你所作的恶业，应堕阿鼻地狱，无休止地受大痛苦，在热地狱中，遇到寒风吹来，罪人骤然受寒；在寒地狱中，遇到热风吹来，罪人骤然受热。」

The Thus Come One of Pervasive Lights and Proper Views told her, "You are supposed to fall down into The Avici Hell because of your evil karma and experience the acute suffering without any respite. In the Hell of Heat, the offenders will encounter the severely cold wind and be tortured by the sudden chill. In the feverish cold Hell, the offenders will experience sudden heat wave which is brought about by the hot wind."



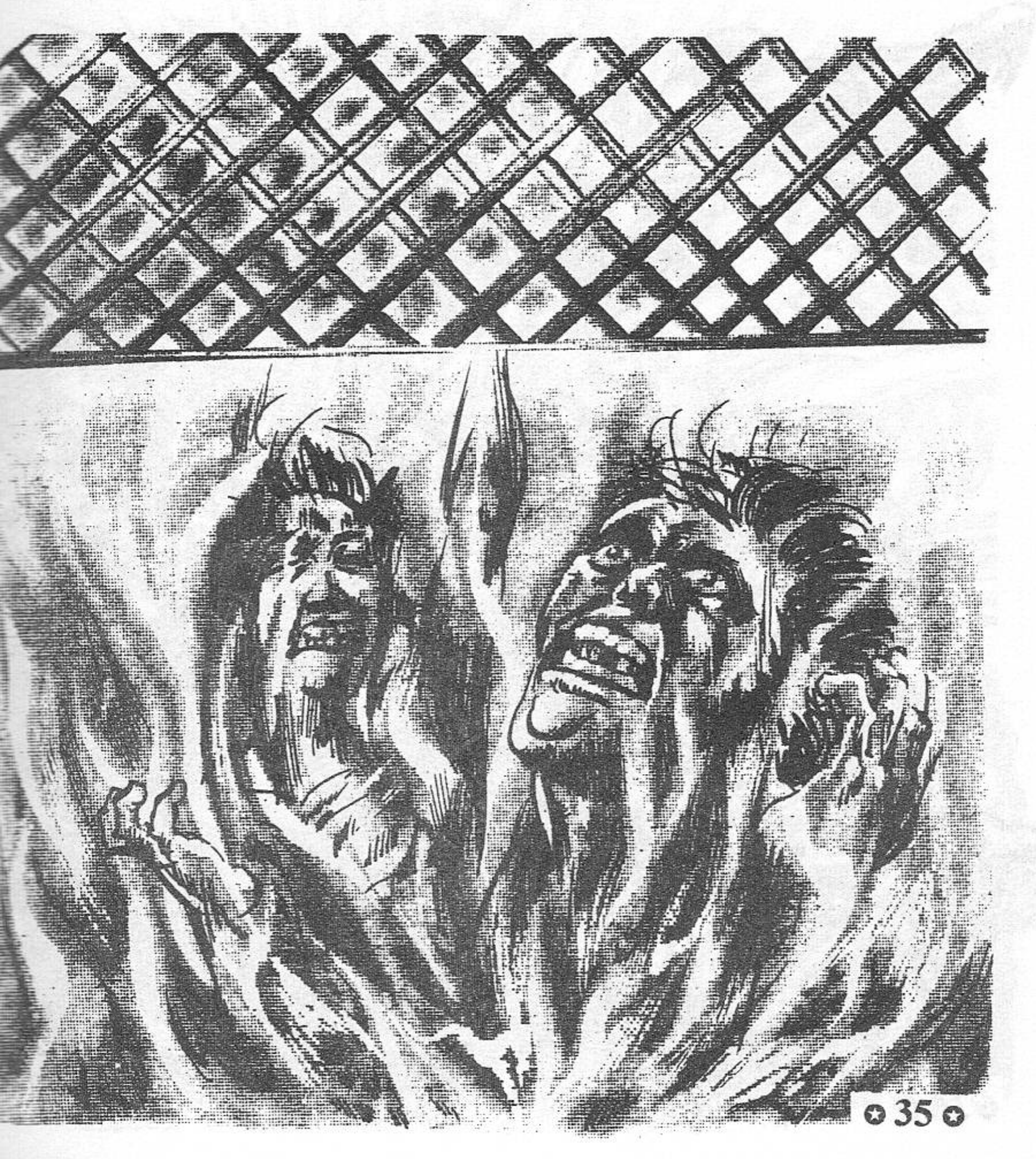
在无间地狱，虽无此间歇性的暂寒暂热，却有大猛火燃烧，由上烧彻下，再由下烧彻上。四面是铁围墙，还安上铁网。东西南北四门，都有大猛业火燃烧着。

"In the Un-interrupted Hell, there is no alternating sufferings of sudden coldness or sudden heat as experienced here. But there is a great burning fire which plunges from the top to the bottom of the hell. The fire will again shoot up from the bottom to the top. The four walls are made of iron and covered with iron nettings. The four gates on the East, West, South and North are also filled with great burning fire of karma."



无间地狱的罪人，身长八万由旬。虽然只有一人，其身亦偏满狱中；若是多人，其身亦一样偏满狱中。

"The length of the offender in the Uninterrupted Hell is eight million Yojanas. Even thought he is alone, his body still covers the whole hell fully. If there are more people, each of their bodies also pervasively fills up the whole hell."



罪人偏身都有大铁蛇，使其痛苦甚於大猛火。铁蛇或从口入，而由眼耳出。

"The body of the offender is covered with great iron snakes. The suffering thus experienced by him is more severe than the great burning fire. Some of the iron snakes may enter his mouth and then come out from his eyes and ears."



或将罪人之身周围缠绕。罪人之肢节常出猛火，还有铁鸦啄食其肉。

"Or there are iron snakes which encircle his body fully. Great fire often bursts out from the limbs and joints of the offender. There are also the iron crows that peck and eat his flesh."



或有铜狗咬啮其身；更有牛头狱卒，手执兵器，发出如雷轰霹雳的恶声说：

"There are also copper dogs which bite and chew his body. The hellish guards with bulls' heads hold the weapons and roar like thunder. With a harsh voice full of anger, they scolded' ...."



『你故意杀胎，应当受此大痛苦，从此劫到另一劫，不得休息！』这种苦报，我若妄说骗你，便不名为佛。

"'You have purposely murdered the foetus, so you have to undergo this great torture from one kalpa to another kalpa without any respite !' If I were to lie to you about such torturing retribution, then I am not known as The Buddha."



这时，颠倒女人闻佛说完，悲痛闷绝，仆倒於地，后渐稣醒，再向佛说：「世尊！是否唯我一人受此痛苦？抑或一切故意堕胎的女人，都要受此痛苦？」

"When the woman Confusion heard the teaching of The Buddha, she was so sorrowful that she fainted and fell on the floor. After sometimes she gradually recovered and again she asked," World Honoured One ! Is it the case that I alone will experience such torment?Or is this suffering will be experienced by all those women who have purposely aborted the foetus?"



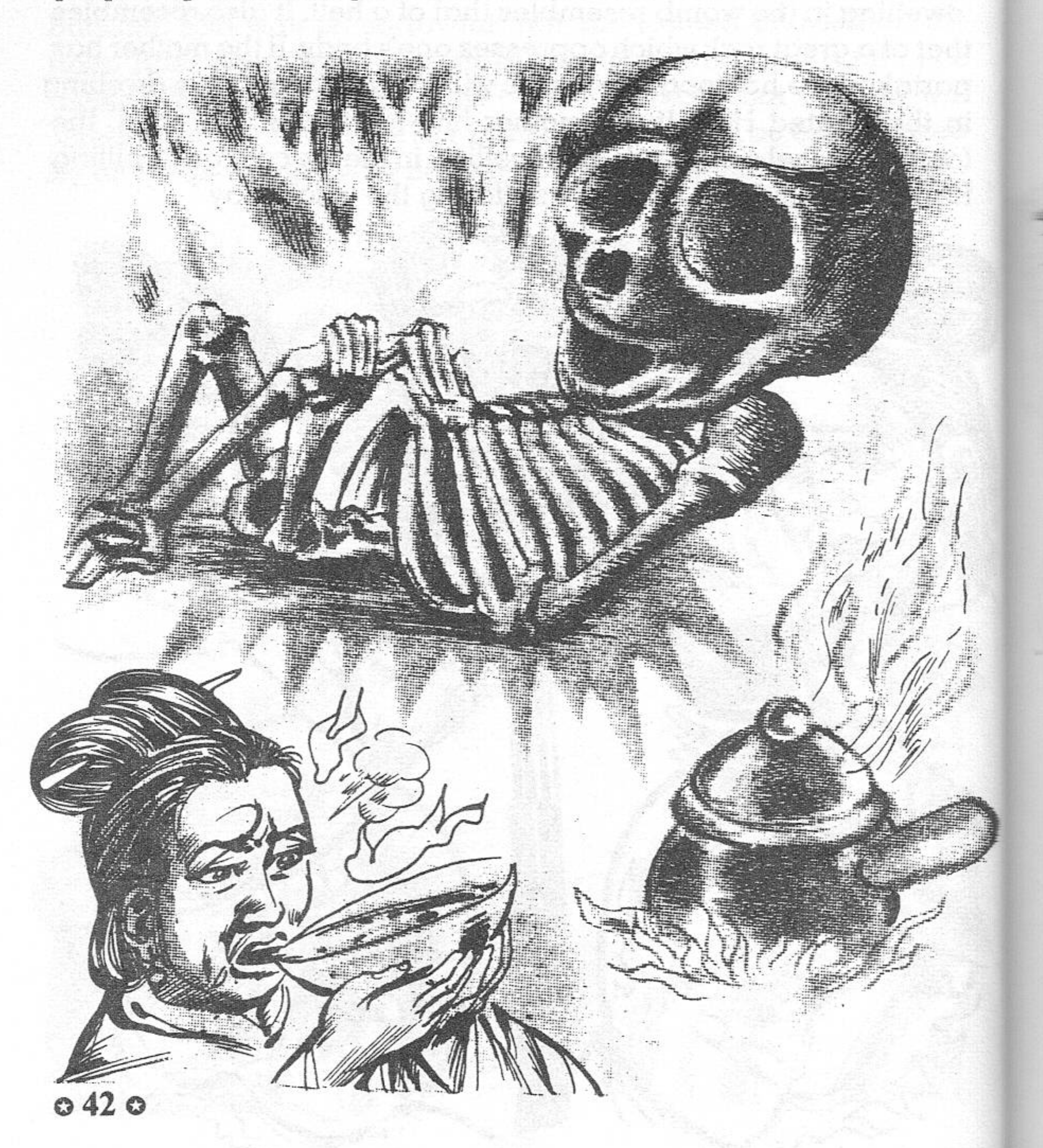
普光如来对颠倒女人说：「你的胎儿人形具足，在子宫内犹如地狱，又如大石压身，母亲若食热的东西，胎儿便如处热地狱；母亲若吃冷的东西，胎儿就如处於寒冰地狱，终日被痛苦煎熬。

"The ThusCome One Pervasive Light told the woman Confusion, 'Your foetus is fully grown like a human being. And its dwelling in the womb resembles that of a hell. It also resembles that of a great rock which oppresses one's body. If the mother has partaken the hot food, the foetus will feel as though it is dwelling in the Heated Hell. If the mother has taken the cold food, the foetus will feel as though it is dwelling in the icy cold and chilling Hell. It is tormented by acute suffering the whole day "



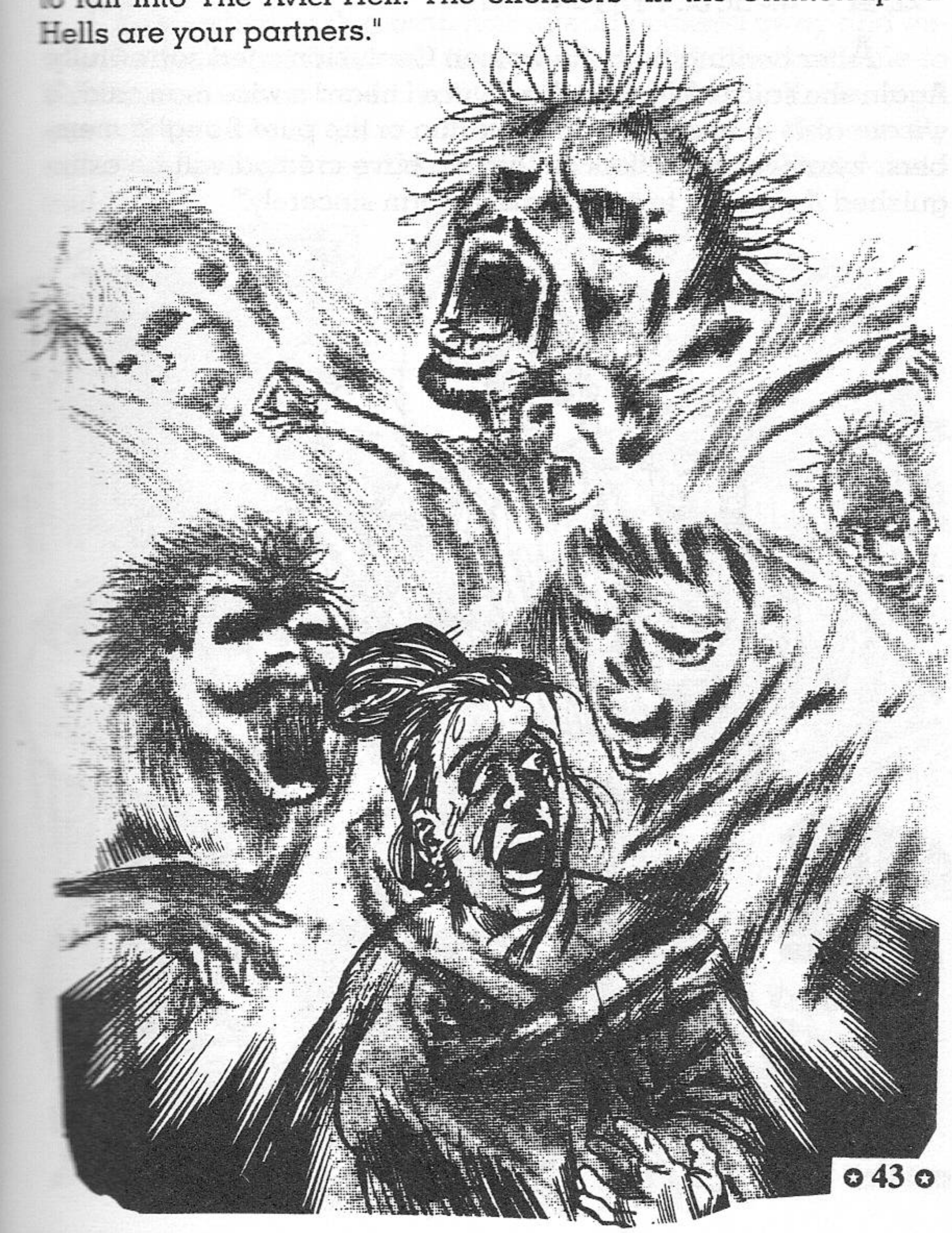
你自己无明火起，情绪烦燥，即起恶念，故意服毒堕胎。

"You are emotionally unstable because of the fire of delusion which gives rise to evil thoughts. That is why you have purposely taken the poison to abort the foetus."



你造下这种恶业，自然要堕阿鼻地狱。无间地狱之罪人就是你的伴侣。

"You have created such evil karma, so it is naturally for you to fall into The Avici Hell. The offenders in the Uninterrupted Hells are your partners."



颠倒女人听后，悲苦号哭，再向佛说:「我曾听有智慧之人说过，不论造下什么恶罪，只要值遇佛陀及清净僧人，恳求忏悔，改恶迁善，罪业便得消灭。」

After hearing that, the women Confusion cried sorrowfully. Again she said to The Buddha, "Once I heard a wise man said, 'If we are able to encounter The Buddha or the pure Sangha members, whatever evil offences that we have created will be extinguished if we seek to repent and reform sincerely.'"



设使命终已堕入地狱，若得在生眷属为其作善修小福，死者还得生到天上，是否有这样的事呢？恳请世尊为我解说！

"'Even when such a man has already passed away and enteredhe hells, but if the relatives who are still alive are able to cultivate goodness and small blessing on his behalf, the dead one will be able to get a rebirth in the heavens!' Is there really such happening? I beg The World Honoured One will explain to me!"



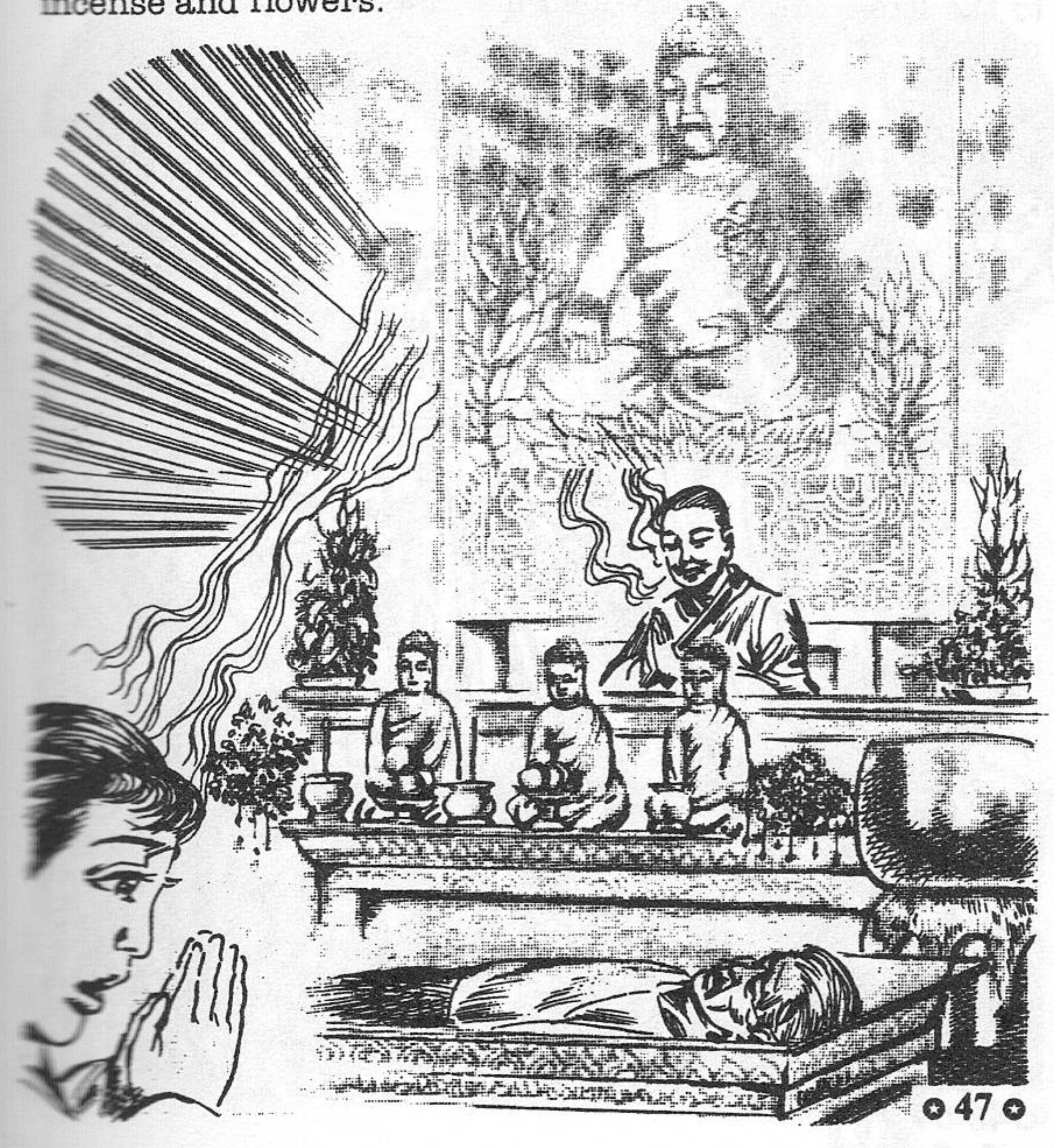
普光正见如来对颠倒女人说:「不错，若有众生造下各种重罪，得遇佛陀及清净僧人，能至诚恳切忏悔，以后不再重犯，罪业得消灭。」

The Thus Come One Pervasive Lights and Proper Views told the Woman Confusion, "It is true. If there is a living being who has committed all kinds of offences but is able to encounter The Buddha and the members of the pure Sangha assembly, to repent sincerely and never to commit any more offences, then his sinfulkarmawill be extinguished."



设使命终之后，若得其在生的六亲眷属，为其礼拜佛僧，在七日之内，能读诵大乘经典，烧香散花供养三宝。

"Even if he has passed away, but his family and relatives are able to pay respect and make obeisance to The Buddha, Dharma and Sangha. Within the seven days, they are able to read and chant on behalf of him the Sutra of Great Vehicle, to make offenings to the Triple Jewels with fragrant incense and flowers."



冥间之差使便会持五色神幡，去到阎王殿，有许多鬼卒绕在幡前幡后，歌咏赞叹，用微妙柔和之声向阎罗王报告说：『此亡者是积善之人。』

"The messenger from the Dark Realm will carry the Spiritual Banner of five colours and go to the hall of The King Yama. There are troops of ghosts who stand around the front and back of the Banner. They sing and praise the dead man. With a gentle and subtly wonderful voice they report to the King Yama, 'The dead man has accumulated lots of merits!"



阎罗王见五色幡旗至，心中便生大欢喜，高声唱出：『愿我有罪之身，亦同他一样积善。』

"When The King Yama sees the arrival of the Banner of five colours, he is greatly happy and says aloud, 'May my body which is full of offences be like him in order to accumulate all merits.'"



即时，所有地狱都变成清泉，刀山剑树都变成莲花，一切罪人皆得舒畅快乐感受。

"Immediately, the hells are transformed into pure streams. The hills of knives and the trees of swords are transformed into lotuses. All the offenders feel refresh and blissful."



若是另有亡者，不信佛法，不诵读大乘经典，无孝敬心，无慈悲心，又信外道邪见，在七日之内，又无在生之眷属为其修善修福。

"If there is another dead man who does not have faith in the Buddha Dharma, who does not read and chant the Sutra of Great Vehicle, whose mind is lack of filial piety, respectfulness, kindness and compassion, but believe in deviant path and evil views. Within the seven days, there is no next of kin who is alive to perform goodness and blessings on his behalf."



於是，冥间的差使便持黑色旗幡，更有无量恶鬼跟着，同向阎罗王报告：『此亡者是积恶之人。』

"Then the messenger from the dark realm will hold the Black Banner, together with innumerable evil ghosts who make the following report to The King Yama, 'The dead one has accumulated lots of evil deeds.'"



阎罗王一看见黑色旗幡，立即瞠怒，恶声震裂殿宇。随即将罪人押下十八层地狱。

When The King Yama sees the Black Banner, he gets angry immediately. All the halls and houses vibrate under his thunder-like harsh voice. The offender is immediately sent down to the eighteen layers of hells."



或迫其上剑树刀山，或要其卧铁床抱铜柱，或将其舌拔下以牛犁之，或用石碓捣其身体，石磨辗磨其骨肉。

"The offender is forced to climb the trees of swords and hills of knives. Or he is forced to lie on the iron bed, to embrace the bronze pillar, or his tongue is being pulled out and ploughed by a bull. Or his body is being beaten by stony rod, his bones and flesh are grind to powder by a stone grinder."



在一日之中便有万次生死，然后再辗转堕到阿鼻地狱，更受极大的痛苦，一劫一劫永无休止地受苦。

"In a single day there are millions times of birth and death. And then the offender will repeatedly fall into the Avici Hell, to experience acute suffering from one kalpa to another without respite."



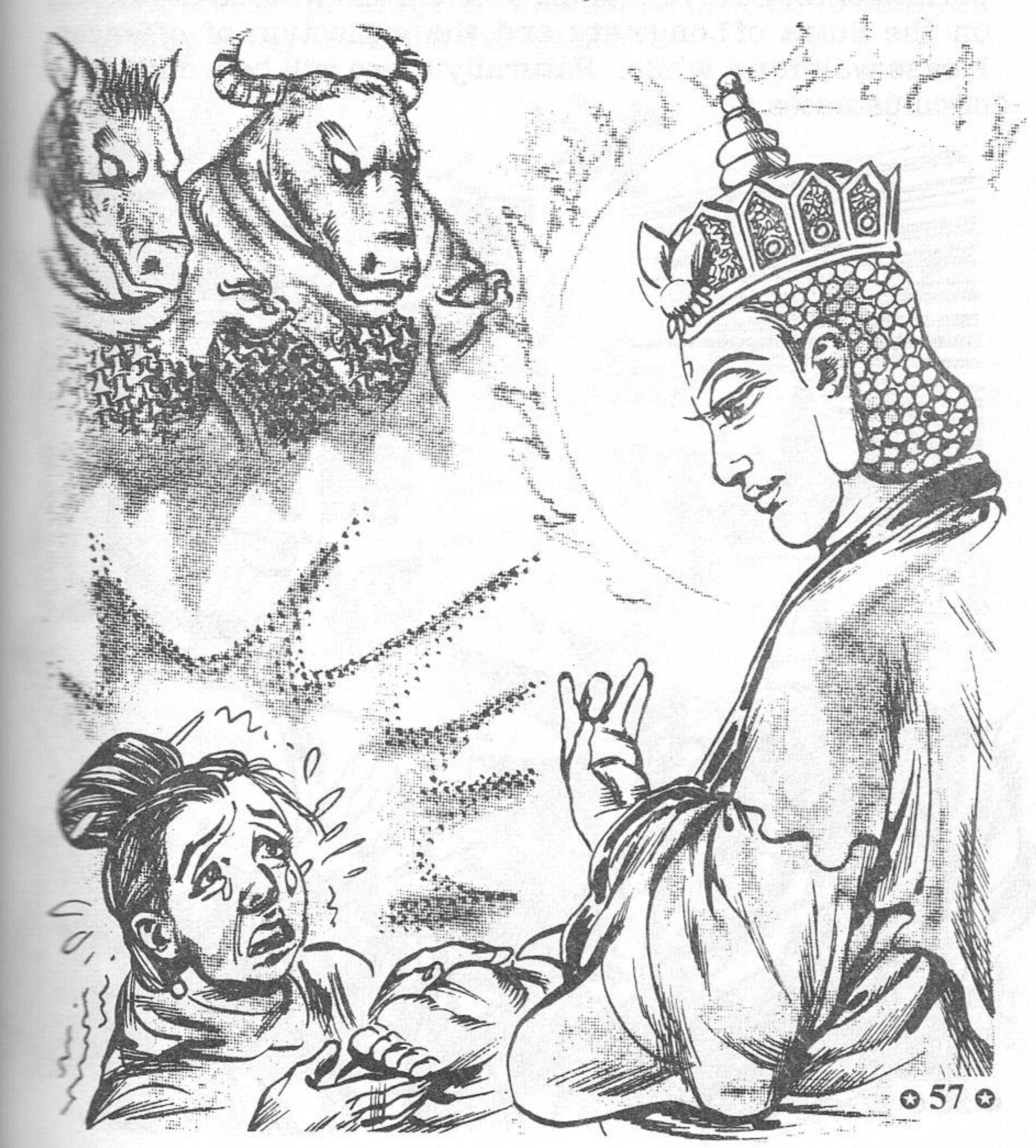
普光正见如来还未说完，忽然空中发出心胆俱裂的大恶声，叫唤颠倒女人说:「你故意杀儿堕胎，应受短命之报。我是鬼差大使，特来追捕你归案。」

Before The Thus Come One Pervasive Lights And Proper Views had finished His teaching, suddenly there arose from the empty space a great thunder roar of harsh and evil voice which called out to the woman Confusion, "You have purposely murdered the foetus. You should receive the retribution of a short life, I am the messenger of the ghostly troop. Here I am to catch you to settle the case."



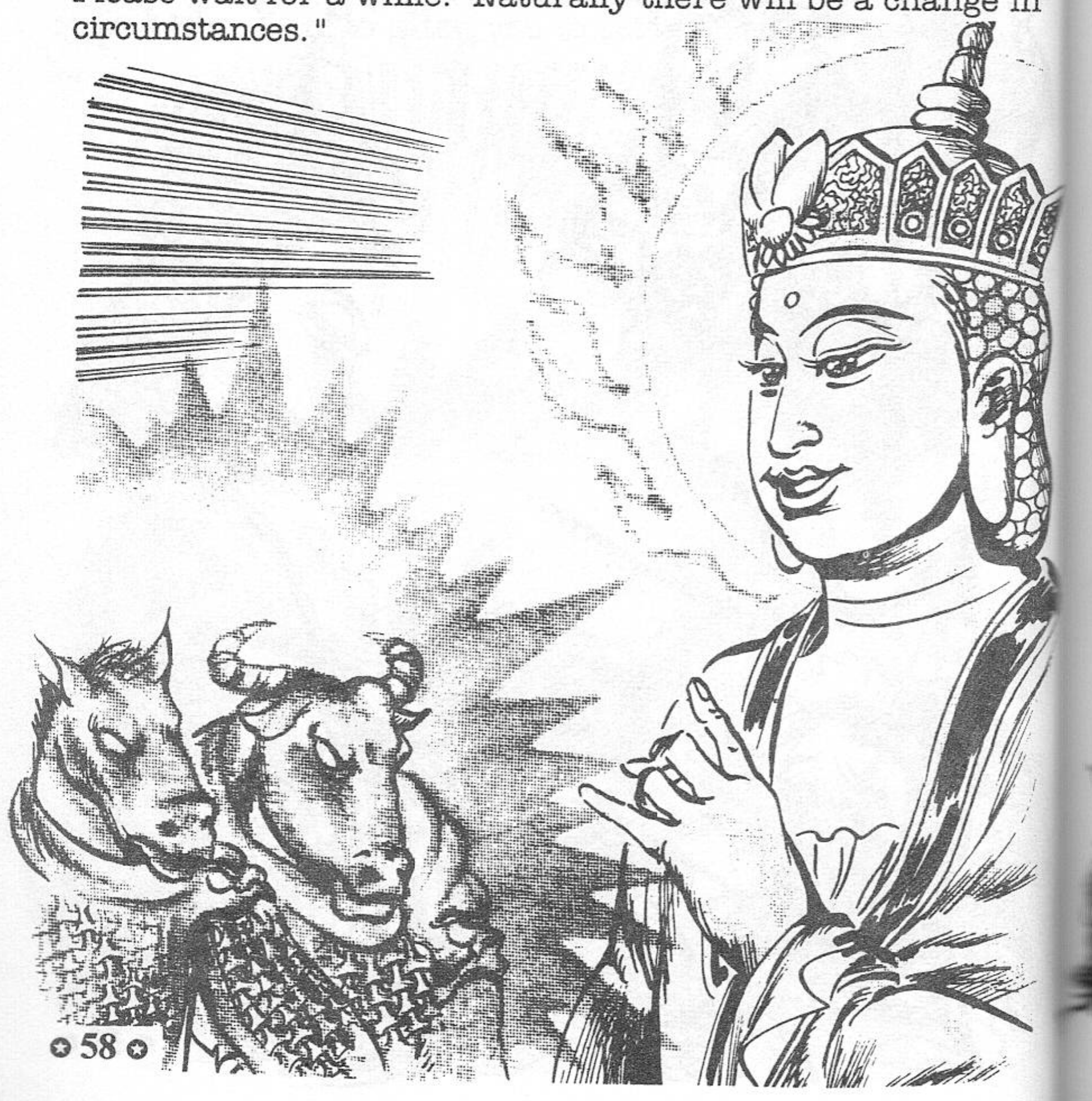
颠倒女人惊慌错愕，悲泣地抱住如来双足，哀求说：「唯愿世尊为我广说诸佛的大法藏，及灭罪的方法，那我才能死得眼闭！」

The woman Confusion was frightened and lost. She caught hold of the feet of The Thus Come One and wept. She begged, "May The World Honoured One widely propound the Great Dharma Store of The Buddhas for me, and the way to extinguish all sinful offences. Only then will I die in peace!"



当时，普光正见如来，以佛之威德神力，与鬼差说:「无常杀鬼，我现在要为颠倒女人说长寿灭罪经，你且等待片刻，自然会有不同的景况出现。」

At that time, The Thus Come One Pervasive Lights and Proper Views with the awesome spiritual strength of The Buddha told the ghost messenger, "The ghastly ghost of impermanence, I am now going to teach the woman Confusion on the Sutra of Longevity and the extinction of offences. Please wait for a while. Naturally there will be a change in circumstances."



你也应当留意细听，我亦会为你说过去诸佛所说的秘密法门，灭罪长寿经，令你们远离恶道。

"You also should pay attention and listen carefully. I will also tell you the Secret Dharma Door which was taught by The Buddhas in the past, The Sutra of the extinction of offences and the prolongation of lifespan in order to help you all to stay away from the evil paths."



佛说：「颠倒，你应当知道，此无常杀鬼是无人情讲的，纵使你用无数的金银琉璃，砗磲赤珠，玛瑙等宝，去贿赂他，以赎性命，也是枉费徒然。

The Buddha said, "Confusion, you should know that the ghastly ghost of impermanence does not give any special favour to people. Even if you use innumerable amount of gold, silver, lapis lazuli, beryl, red pearls, carnelian and other jewellery to bribe him in exchange of your life, it will still be in vain."



即使贵为国王、王子、大臣、长者等，恃其威神势力，也奈何不了无常杀鬼取其宝贵性命。

"Even people who are at honourable position such as The King, the princes, great officers, respectable elders and others, who, with their awesome spiritual strength, will still be unable to escape the ghastly ghost of impermanence who comes to claim their lives."



颠倒，你应该知道，唯有一个佛字能断没命之苦。颠倒，世上有两种人，甚是希有难得，有如优昙花，很难值遇其开放。

"Confusion, you should know that only the word 'Buddha' is able to sever the suffering of death. Confusion, there are two types of people who are very rare to be found. They are like the Udumbara Flowers which rarely bloom."



第一种：是从来不行恶法造罪业之人；
第二种：是知罪即能忏悔改过之人。

"The first type refers to those people who never practise any evil dharma nor commit any karmic offences. The second type refers to those who are able to repent and reform when they realise their offences."



这样的人，甚是希有可贵。你能在我面前诚心忏悔，我当然要为你说长寿灭罪经，令你得免无常恶鬼追捕之苦。

"People like these are rare and the most precious. As you are able to repent sincerely before me, I will of course teach you The Sutra of Longevity and The Extinction of Offences, in order to free you from the suffering of being chased and caught by the evil ghost of impermanence."



颠倒，我告诉你知，在未来的五浊恶世中，若有人杀父害母，故意堕胎，破坏佛塔佛寺……

"Confusion, let me tell you. In the future World of Five Turbidities, if there are people who kill the father, harm the mother, who purposely abort the foetus, who destroy The Buddha's Pagoda and Temple..."



……出佛身血，破坏和合僧团等，便是造下五逆重罪，应当要堕无间地狱，受极大痛苦。

"Who shed The Buddha's blood, who create disharmony among The Sangha and others, they have created the five unwholesome deep offences and will surely fall into the Un-interrupted Hell to suffer the acute torments."



此等五逆众生，若能受持这部长寿灭罪经，书写读诵，或自己亲笔书写，或委托别人写，这样也能灭罪，得生梵天享受天福。

"If these beings who have committed the five unwholesome offences are able to accept , uphold this Sutra of Longevity and The Extinction of Offences, to write it down, read and memorize it or copy it down by themselves, or ask others to copy the Sutra, they will be able to put an end to their offences and be born in the Brahman Heaven to enjoy the heavenly blessing."



何况你现在得亲见我？还好，你於无量旷劫前曾种下不少善根，加上现在又擅於请问，又能殷勤忏悔。

"Isn't that a better chance for you to extinguish your evil karma as you are able to meet me personally presently? Luckily you have already cultivated lots of good roots in innumerable long kalpas ago. In addition your are eloquent in asking question besides repenting and reforming sincerely."



所以不久便能转无上法轮，能度无边生死大海，能与天魔波旬战斗，能摧碎天魔所立之胜幢。你要专心听着，我依过去诸佛所说的十二因缘法，对你解说一次。

"So, not long from now, you will be able to turn the Unsurpassed Dharma Wheel and cross over limitless great seas of birth and death. You will be able to fight against the Heavenly Demon Bo -Xun and destroy the Banner of Victory which was erected by him. You should listen wholeheartedly. I will teach you once the Twelve Conditioned Links of Causation which was taught by The Buddhas in the past."



一切众生，实是本来清净，由於过去一念无明妄动，便有行为造作，有行为造业便有入胎之识。有入胎之识便有现生之胚胎，有了胚胎便具备眼、耳、鼻、舌、身、意等六根。

"All the living beings are originally pure. But because of the arising of a single false thought out of delusion in the past, it leads to the creation of activities. Because of activities, there create karmic forces and hence lead to the arising of consciousness to enter the womb. The consciousness that enters the womb will lead to the formation of a foetus presently. When there is a foetus, it is then complete with the six roots such as eyes, ears, nose, tongue, body and mind."



出胎后，六根就会有六种触觉，有六种触觉便有六种感受。有感受便懂得爱，懂得爱之后，就会执着，极力去夺取，有所夺取，便会形成未来世之业因。

"After leaving the womb, the six roots will experience the six senses of touch. The six senses of touch will give rise to six kinds of feelings. When there is feeling, love will arise. When there is love, the feeling of attachment will arise. Once there is attachment, a man will try to fight to passess. When there is fighting for possession, it will give rise to future karmic causes."



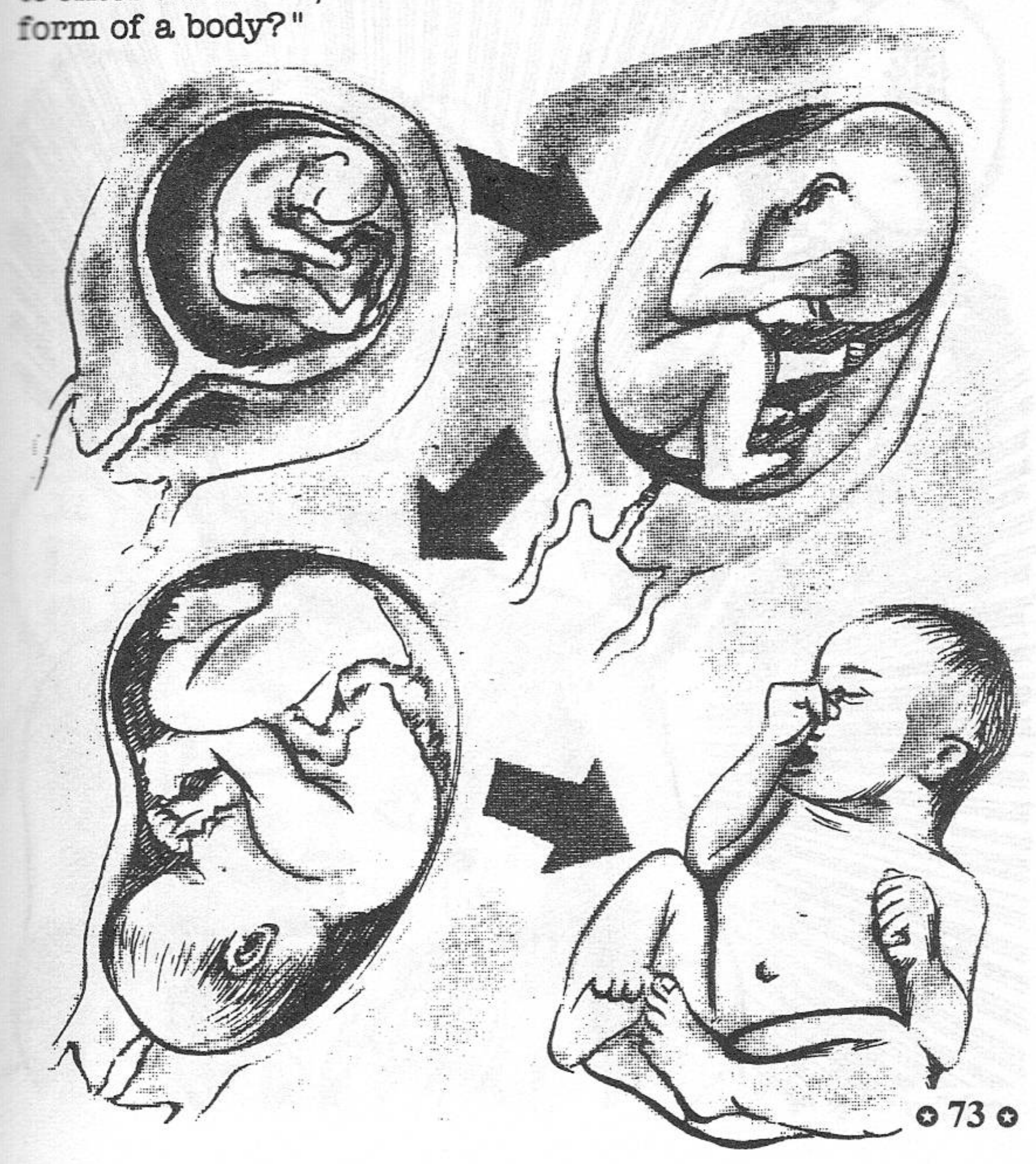
有了未来之业因，就会领受来世之生。有生就必然会有老死，及一切忧愁悲伤苦恼。这就是十二因缘的顺生门。

"When there are the future karmic causes, a man will experience birth in future. When there is birth, it will naturally lead to the process of old age and death, and also all the worries, sorrows, sufferings and torments. This is known as the Door which is in accordance to the production of Twelve Conditioned Links of Causation."



若是没有无明妄动，那里会有行为作业？没有行为作业，那里会有入胎之识？没有入胎之识，那里会有胚胎这个色身？

"If there is no false thought because of delusion, then where will activities and karmic deeds arise? If there is no activity and Karmic deeds, where will there be the entering of womb by consciousness? When there is no consciousness to enter the womb, where then will it give rise to a foetus, the form of a body?"



没有色身，就不会有六根存在。没有六根，就不会有六种触觉。没有触觉就没有感受。

"When there is no form body, the six roots will not exist. When there is no six roots, there will have nobody to experience the six kinds of senses of touch. When there is no senses of touch, there will have no feeling."



没有感受便没有爱。没有爱就不会有执着夺取。没有执着夺取，就不会有未来生之业因……

"When there is no feeling, there is no love. Without love, attachment to possession will not arise. When there is no attachment to possession, there is no more karmic causes for future birth..."



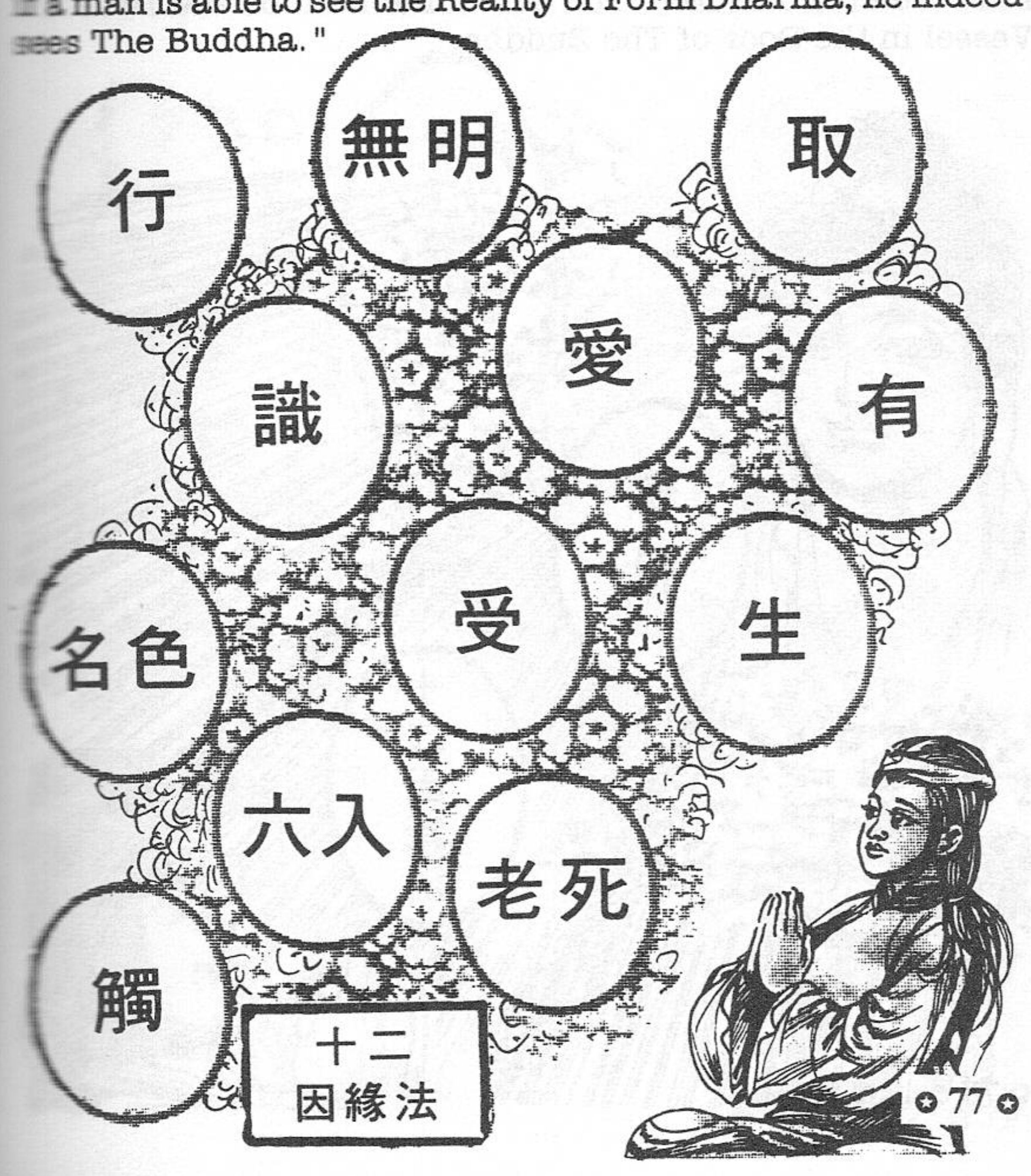
……没有未来生之业因，就不会有未来世之生。没有生，就不会有老死，及忧伤悲苦。这就是十二因缘的还灭门。

"When there is no karmic causes for the future birth, there is no more birth in future. Without birth, there is also no old age and death. And the worries, sorrows, sufferings and torments will not follow. This is the Door of Reversal and Extinction of the Twelve Conditioned Links of Causation."



颠倒，你要知道，一切众生不能观察十二因缘之法，是故轮转於生死苦海中。若有人能观察十二因缘之法，即是能见实相法。能见实相法者，即是见佛。

"Confusion, you should know that all the living beings are unable to contemplate the Dharma of Twelve Conditioned Links of Causation and so they revolve and suffer in the seas of birth and death. If there is a man who is able to contemplate the Dharma of Twelve Conditioned Links of Causation, then he is able to see the Reality of Form Dharma. If a man is able to see the Reality of Form Dharma, he indeed sees The Buddha."



见佛者，即是见佛性。何故这样说呢？因为一切诸佛，都以此十二因缘法为法性。你现在得闻我说此十二因缘法，即得到佛性清净，堪为佛门法器。

"When a man sees The Buddha, he is able to see The Buddha Nature. Why did I say so? Because all The Buddhas also base on the Twelve Conditioned Links of Causation as The Dharma Nature. Now you are able to listen to the Twelve Conditioned Links of Causation from me, you will obtain the Pure Buddha Nature. You are suitable to be the Dharma Vessel in the Door of The Buddha."



我现在再为你说一真实道，你应当思惟守护一念。一念者，即是菩提心，菩提心者，又名为大乘心。

"Now I will again tell you the only True Path. You should give thought to protect every single mindfulness. The single mindfulness is known as The Bodhi Mind. The Bodhi Mind is also known as The Mind of the Great Vehicle."



因为众生根性不同，故诸佛菩萨分别说为三乘。你应当念念常勤守护这个菩提心，切勿令其忘失。

"Because the root nature of the living beings is different, so all the Buddhas and Bodhisattvas teach and differentiate the Three Vehicles. You should constantly be mindful and look after the Bodhi Mind. Never should you forget it."



纵使色、受、想、行、识五阴炽盛、地水火风四蛇吞噬，贪嗔痴三毒发作，色声香味触法等六贼入侵，以及一切妖魔来恼害，你都不能动摇改变这颗菩提心。

"Even if your body is burnt by the five skandas of forms, feelings, thoughts, activities and consciousness, is being swallowed and eaten by the four snakes of earth, water, fire and wind, is being attacked by the three poisoning of greed, hatred and delusion, is being invaded by the six thieves of forms, sounds, fragrance, tastes, senses of touch and dharma, and is being harmed and tormented by the devils and demons, you should remain unmoving and never should you change your Bodhi Mind."



有了这颗菩提心，你的身体就有如金刚坚；心，就有如虚空一样，别人难以破坏。

"With the Bodhi Mind, your body will be as hard and firm as the Vajra. Your mind will resemble the empty space where no one can really harm and destroy it."



菩提心坚固，即能得无上正等正觉，即是具常、乐、我、净涅盘四德。

"If the Bodhi Mind is firm and solid, it is replete with the four virtues of Nirvana, namely, Permanence, Bliss, True Self and Purity. It will help us to attain The Unsurpassed Proper, Equal and Perfect Enlightenment."



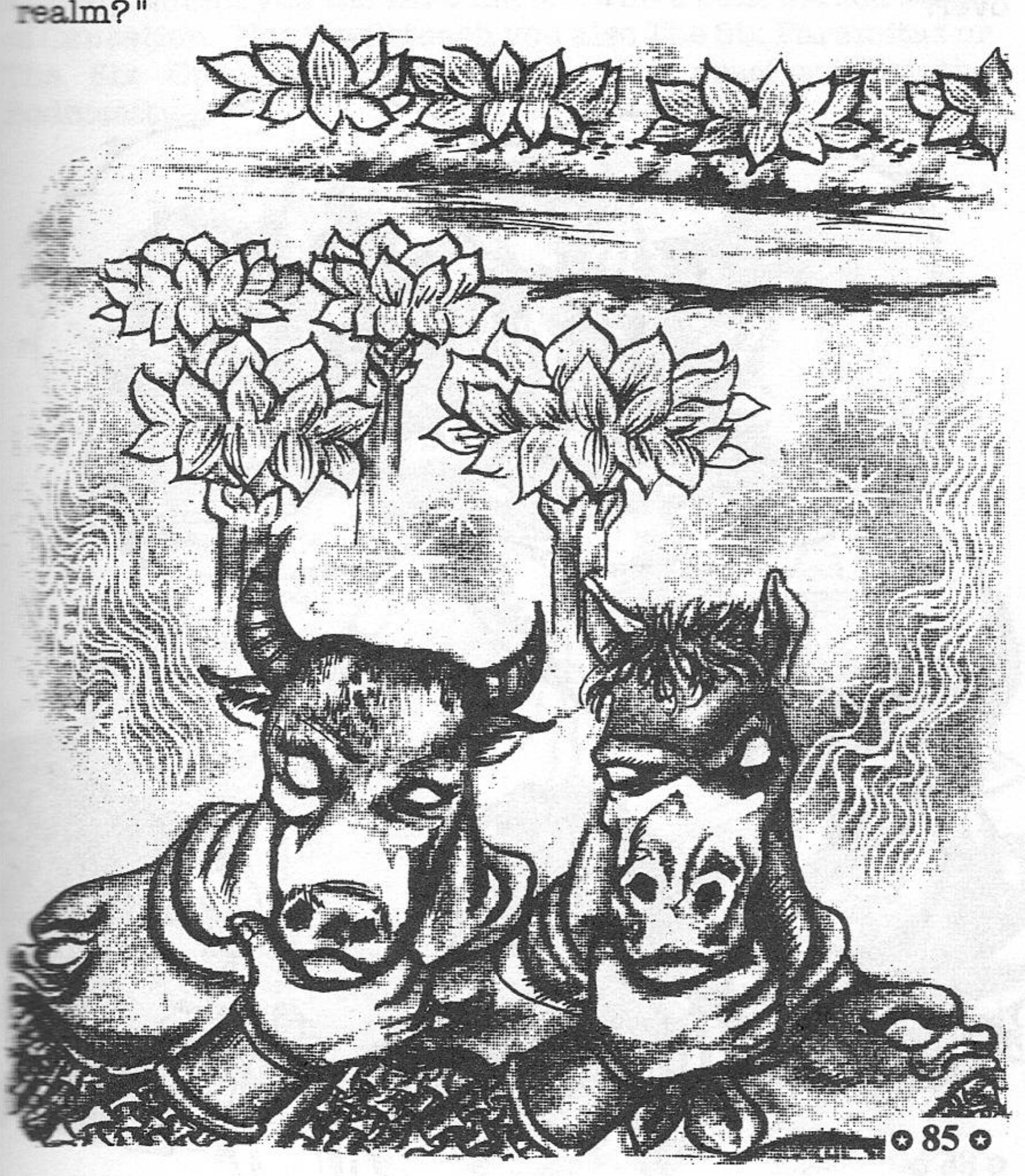
有了涅盘四德，生老病死，一切地狱便与你绝缘。这样，无常杀鬼自然不会追捕你归案。

"**W**hen you are replete with the four virtues of Nirvana, you will be liberated from the conditions of birth, old age, sickness and death, and all the realms of hells. Then, the ghastly ghost of Impermanence will naturally have no way to chase and catch hold of you to settle the case."



佛陀说完，虚空中的鬼差使便想，听世尊所说的法要，地狱也会变成莲花池一样清净。我何不舍弃此鬼境界？

After The Buddha had finished His Teaching, the messenger of the ghost who dwelt in the empty space gave rise to the following thought, "The World Honoured One said that even the hells could also be transformed into Pure Lotus Pond. Then why did not I renounce the state of the ghost realm?"



於是，他便对颠倒女人说：「你证得圣道之后，勿忘来化度我！」

Then he told the woman, Confusion, " After you have certified to the sagely path, please do not forget to cross me over! "



接着，普光正见如来再对颠倒女人说：「我已为你说了十二因缘法，现在再为你说六波罗密，亦即是菩萨所修的六度。

After that, The Thus Come One of Pervasive Lights and Proper Views again taught the woman, Confusion, "I have already taught you the Dharma of Twelve Conditioned Links of Causation. Now I will teach you also The Six Paramitas or The Six Cross-Over, which are also practised by the Bodhisattvas."



何谓六度？第一、要广为布施，布施能度悭贪。第二、要坚守戒律，戒律能度毁犯。

"What are the Six Paramitas? The first Paramita is to give expansively. Giving helps us to cross over the feelings of greed and stinginess. The second Paramita is to uphold the precepts firmly. By doing so, we will cross over wrong actions and intentions of being heedless in committing offences."



第三、时时忍辱，忍辱能度嗔恚。第四、常行精进，精进能度懈怠。第五、勤修禅定，禅定能度散乱。

"The third Paramita is to be patient always. Such practice will cross over the feelings of hatred and anger. The fourth Paramita is to be diligent constantly. A man who is diligent will cross over laxity and heedlessness. The fifth Paramita is to cultivate concentration diligently. Concentration helps to cross over confusion."



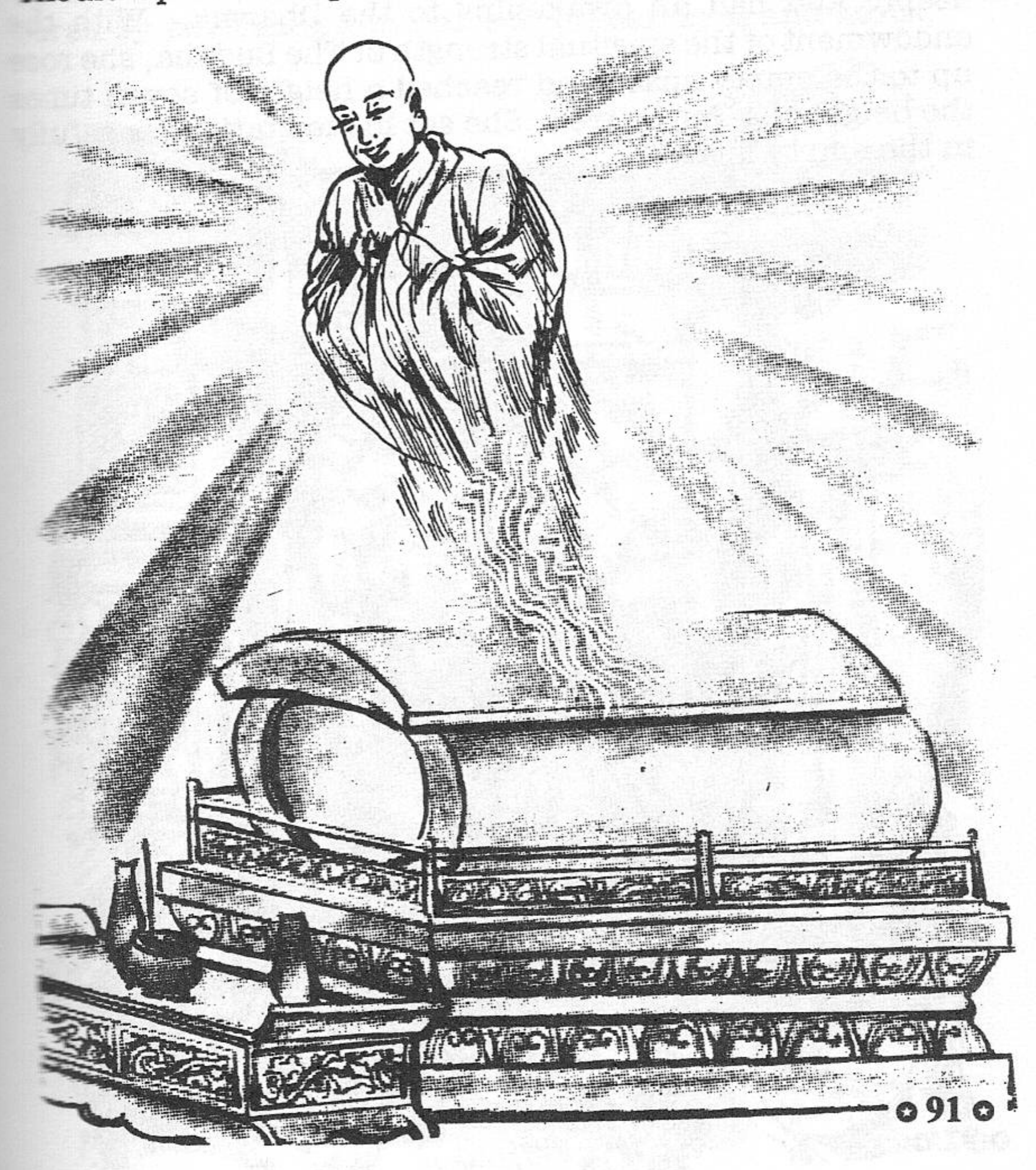
第六、深明智慧，智慧能度愚痴。六度具足方能到达彼岸，缺一不成。还有一首过去诸佛成佛之偈：

"The sixth Paramita is to clearly penetrate the wisdom. A wise man will cross over his delusion and ignorance. When a man is able to uphold the six paramitas fully and completely, only then will he arrive at the other shore. He should never even neglect any one of the Paramitas. There is also a verse on the accomplishment of Buddhahood by The Buddhas in the past."



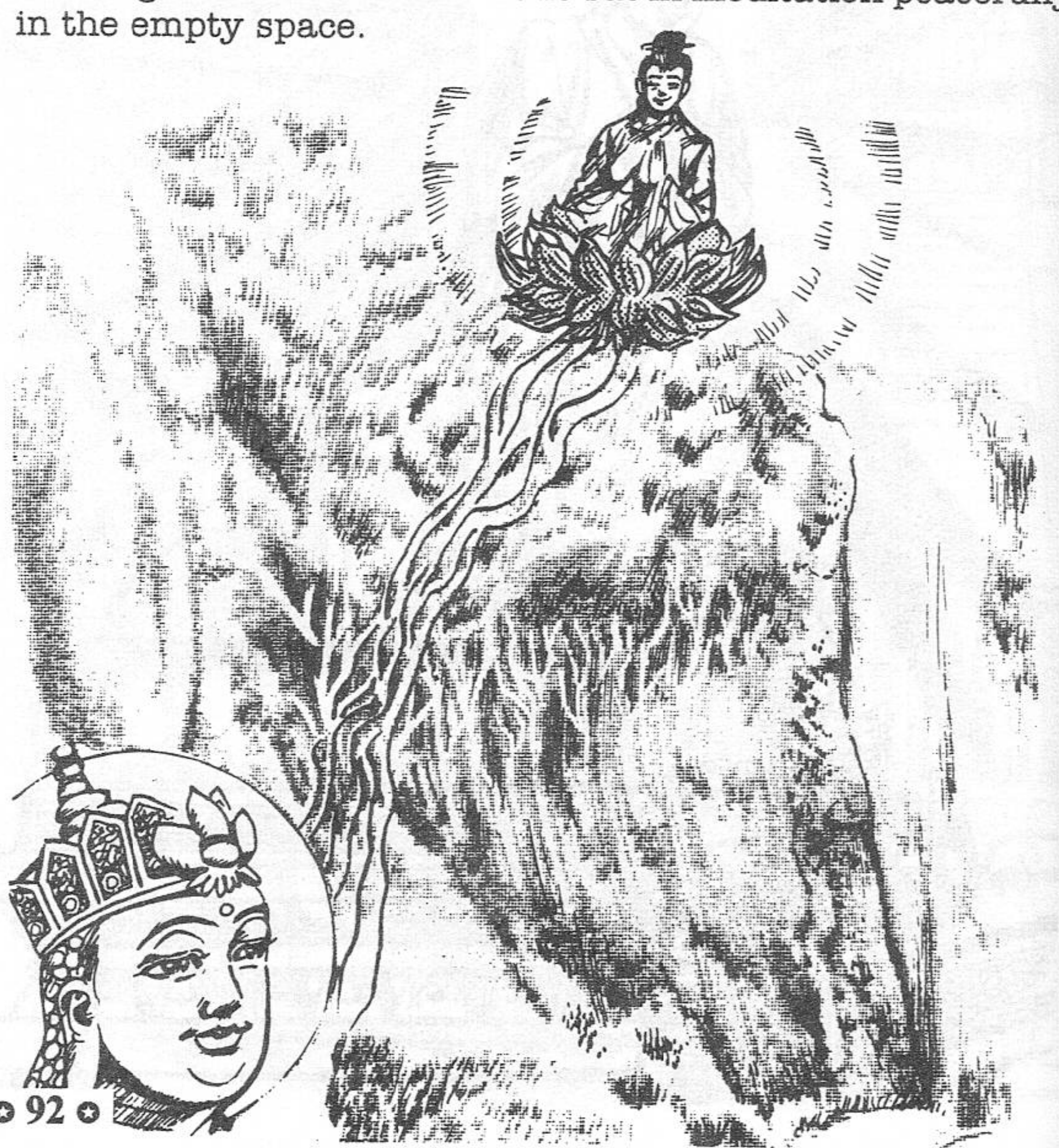
诸行无常，是生灭法。生灭灭已，寂灭为乐。你应当喜欢奉行。

"All activities are impermanent. They are the dharma of birth and death. When there is no more birth and death, a man will enjoy the bliss of quietude and extinction. You should uphold and practise this dharma joyfully."



当时，颠倒女人闻法后十分欢喜，自心豁然明净，了了而悟。以佛的神力加被，升於虚空，有七棵多罗树那么高。她於虚空中安心静坐。

At that time, the woman, Confusion was full of happiness after listening to the Buddha Dharma. Her heart opened up and became clear and pure. She understood deeply and had an awakening to the Dharma. With the endowment of the spiritual strength of The Buddha, she rose up to the empty space and reached a height of seven times the height of a Tor-Lo tree. She sat in meditation peacefully in the empty space.



那时，有一位大姓婆罗门，家中巨富，无人可比。一天忽然患上重病，经医生诊断，须要人的眼睛混和草药方能治愈。

At that time, there was a wealthy Brahman of Great Surname whose wealth was uncomparable by others. One day, he was infected with a serious disease. After checking by the doctor, it was found that his disease could only be cured by partaking a mixture of human eyes and herbs.



於是，大富长者即令僮仆於大街小巷高声唱出：

So, the Wealthy Elder ordered a servant to sing out aloud as follows in all roads and lanes..."



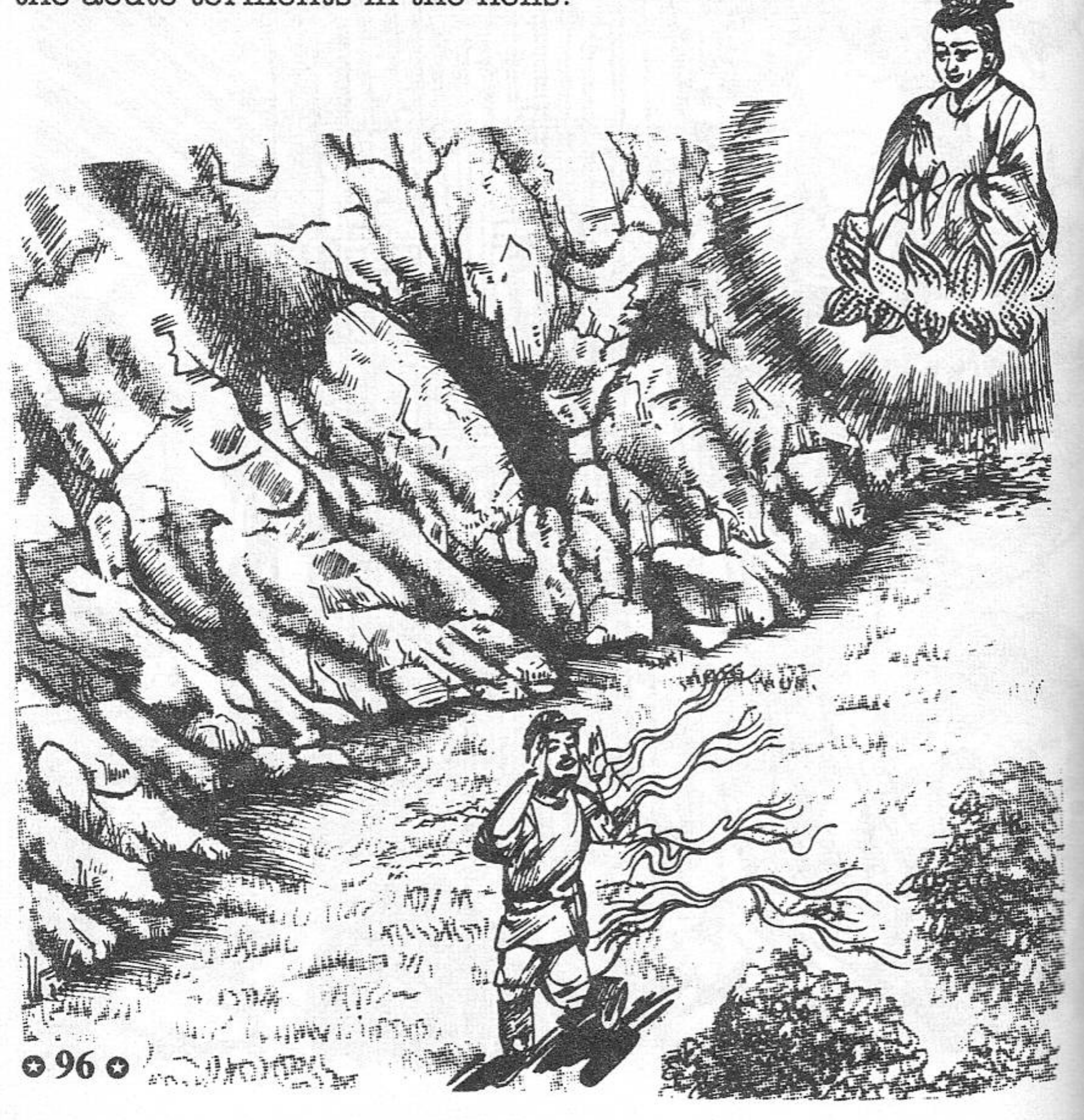
『那一个人能忍受痛苦，挖双眼睛出来卖？高价收购，金银珠宝任君所须，任意所取，决不吝惜食言！』

"Who can tolerate the pain of digging out the eyes to sell? I will buy them with good price. I will exchange them with gold, silver, pearls and jewels. You can take as much as you wish. I will not be stingy. It is a promise!"



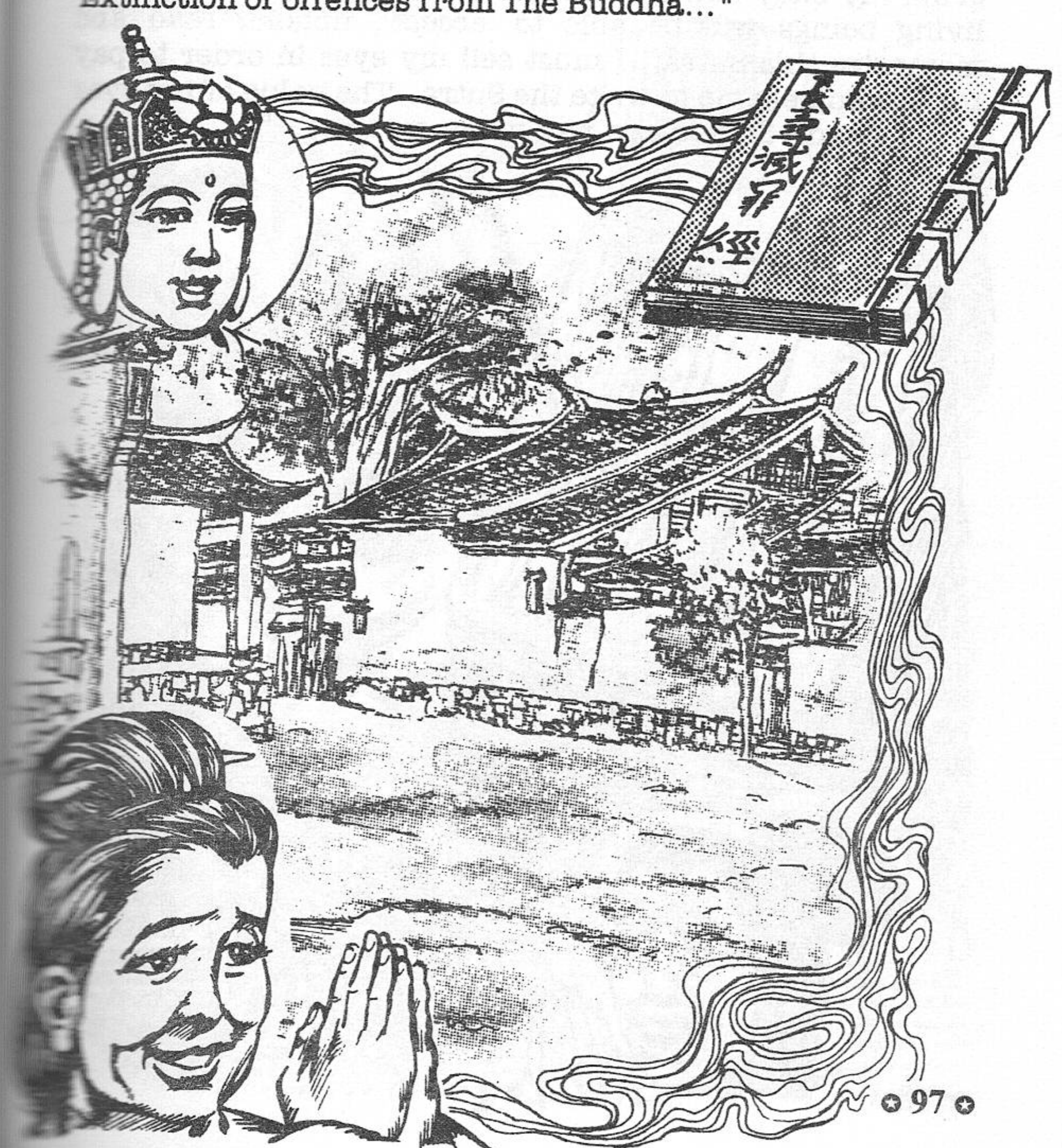
颠倒女人於虛空中听闻此语，心中大喜，即便思惟：我现在听闻佛讲了长寿经，灭除诸恶罪业，心已了悟诸佛性，得以远离无常杀鬼及地狱之苦。

The woman, Confusion heard those words while sitting in the empty space. She was filled with joy and immediately gave rise to the following thought, "Now I have listened to the teaching of The Buddha on The Sutra of Longevity. All my evil and sinful karmas have been extinguished. My mind has clearly awakened to The Buddha Nature. And I am able to stay far away from the ghastly ghost of Impermanence and the acute torments in the hells."



我应该粉身碎骨报佛慈恩。想罢高声唱出:「我今年四十九岁，从佛闻长寿灭罪经……」

"I should repay the kindness of The Buddha even if it means to grind down my body and bones into powder." After thinking like that, she sang out, "I am forty-nine years old now. After listening to The Sutra of Longevity and The Extinction of offences from The Buddha..."



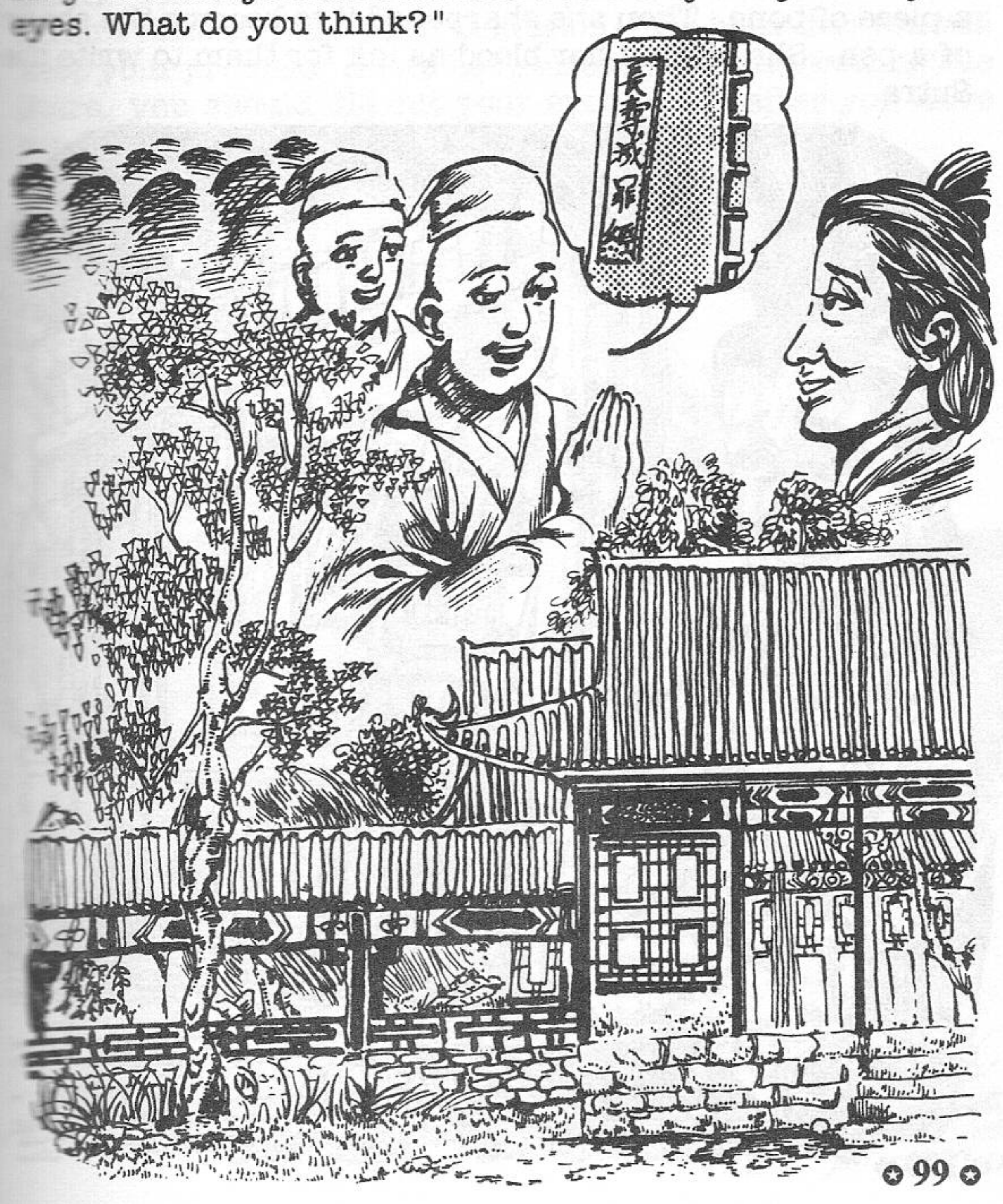
……**我**愿不惜躯命，碎身而写长寿经四十九卷，希望令一切众生受持读诵。我必须卖眼，以作写经之费用。我双眼没有一定价值，随便你出心给我多少也可以。

"...I will give up my body and life and vow to write forty-nine copies of the Sutra on Longevity, even if it means to grind my body down into powder. I only hope that all the living beings will be able to accept, uphold, read and memorize this Sutra. I must sell my eyes in order to pay those who help me to write the Sutra. The value of my eyes is not fixed. So you can pay me as you wish."



这时，天帝释化作四十九人，来到颠倒女人之家说：「我们愿为你写此经，让你见过之后才卖眼，你认为如何？」

At that time, the Heavenly King Shakra transformed himself into forty-nine men who came to the home of the woman, Confusion. They said, "We wish to write the Sutra for you. After you have seen the Sutra only will you sell your eyes. What do you think?"



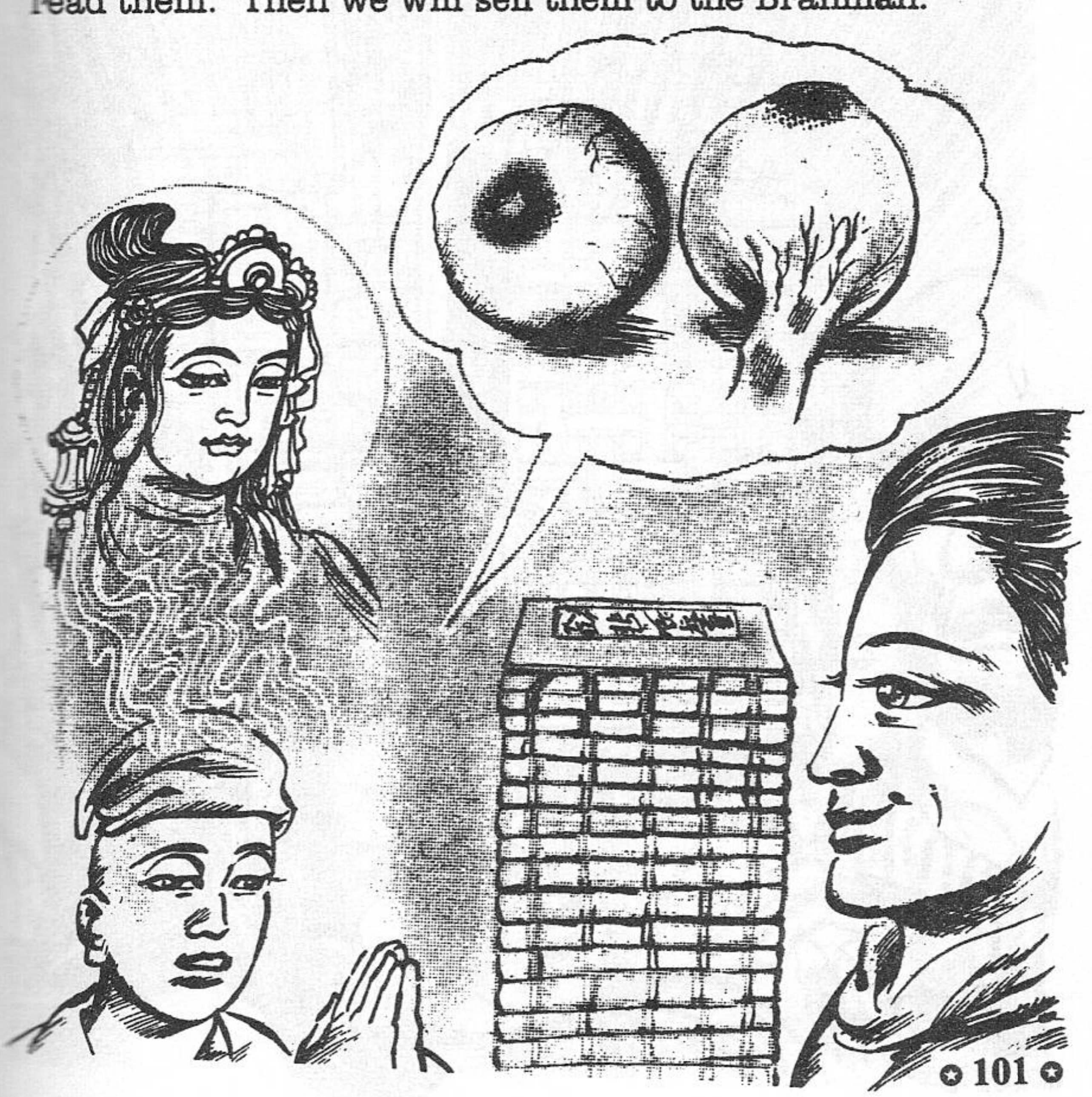
颠倒女人庆幸异常，无限欢喜。立即将身肉支解，取一根骨头削成笔形，以血作墨，供人书写。

The woman Confusion was genuinely happy and grateful for their help. Immediately she cut her body and took out a piece of bone. Then she sharpened it to become the shape of a pen. She offered her blood as ink for them to write the Sutra.



经过七日，才将经写完。天帝释所化之人，便对颠倒说：「你对我们所许下的诺言，希望你能兑现。现在我们已经写完，让你看过之后，该挖眼睛给我们了吧？让我们拿去卖给婆罗门。」

After seven days, they managed to finish writing The Sutra. The men who were the transformation bodies of The Shakra Heavenly King told Confusion, "We hope that you will keep your promise. As we have already finished writing The Sutra, you should dig out your eyes for us after you have read them. Then we will sell them to the Brahman."



於是，颠倒女人便命一位姓旃陀罗的人，为她挖去双眼，还叫四十九人卖得之钱，分一份给旃陀罗。

Then the woman Confusion ordered a man by the surname Chandera to dig out both her eyes. She also asked the forty-nine men to give Chandera a share of the money for selling her eyes.



旃陀罗正想下手挖眼，四十九人齐声喝止，并赞叹说：

When Chandera was about to dig out her eyes, the forty-nine men cried together to prevent him from doing so. They praised thus,



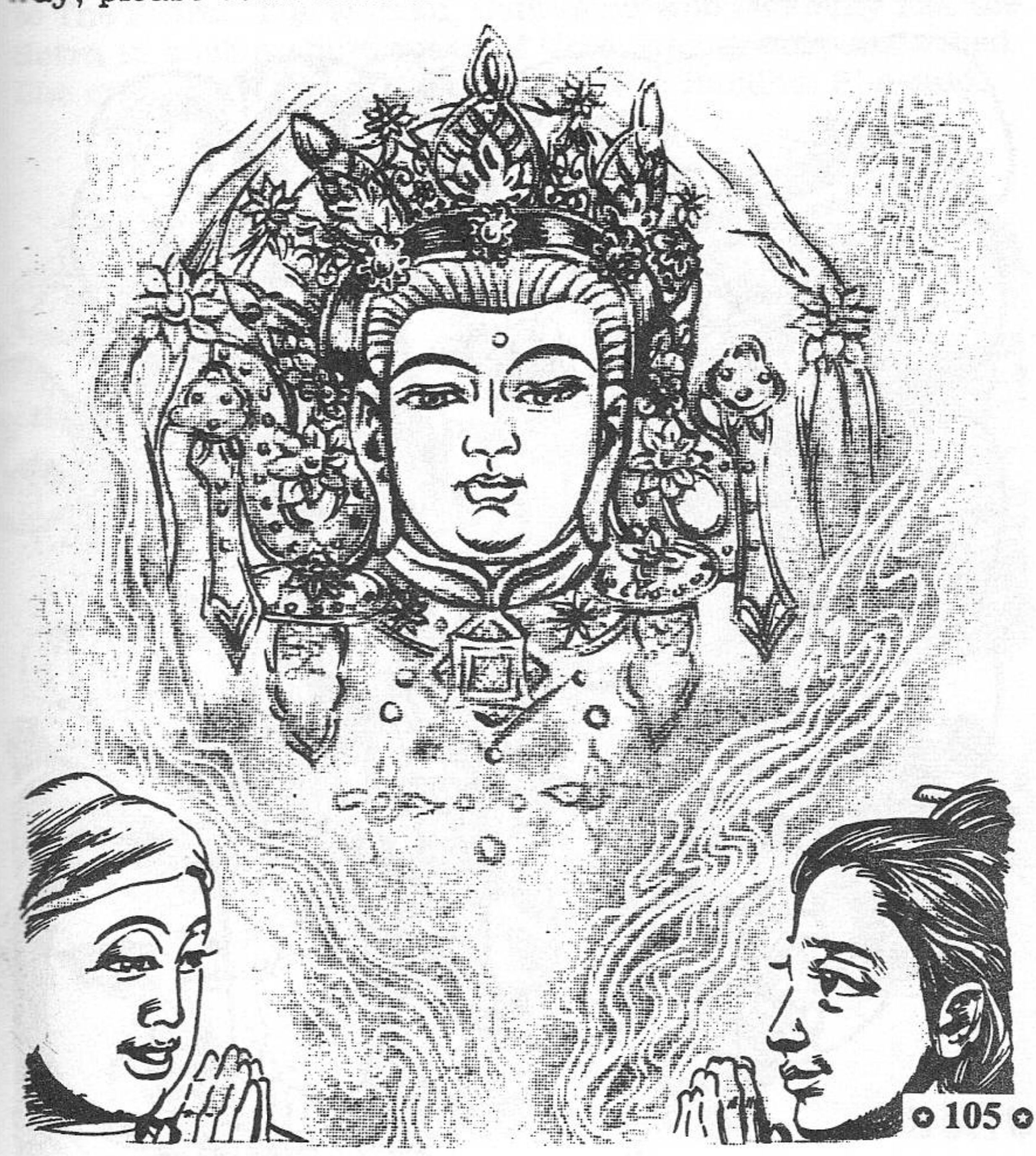
「希有难得！希有难得！不可思议！此颠倒女人削骨出血，不惜身命，伤痛能忍，为的是书写此经，我们怎么能忍心挖取她的眼睛？」

"Rare indeed! Rare indeed! It is inconceivable! This woman, Confusion who cares not for her body or life, was able to sharpen her bone as pen, to squeeze out her blood as ink, and endure great pain and injuries, just for the sake of writing down this Sutra. How could we have the heart to dig out her eyes?"



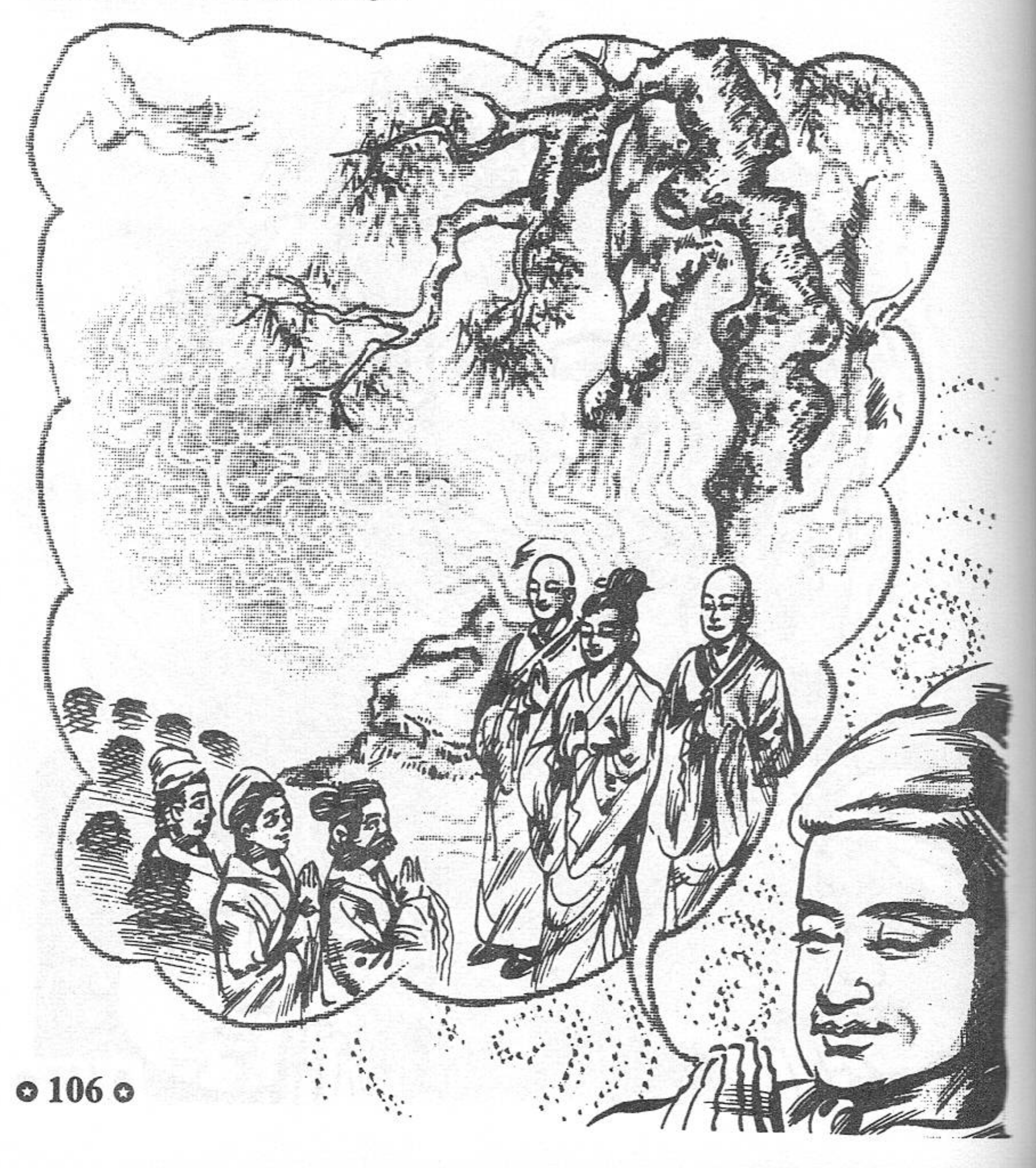
因而慈悲地对颠倒女人说：「我们现在不须要你的眼睛卖给婆罗门，但愿你得道后，先来救度我们！」

So, with kindness and compassion, they told the woman, Confusion, "Now, we do not need to sell your eyes to the Brahman. But we hope that after you have accomplished The Way, please come first to rescue and cross us over!"



我们更希望生生世世，不论在什么地方，都和你共同一起，作善知识，宣说此经，救度一切罪苦众生。

"In life after life, wherever you are born, we hope to come together to you, to become good knowing advisers and widely proclaim this Sutra in order to rescue and cross over all sinful living beings."



这时，难陀龙王，以神通力化诸幻术，将颠倒女人之经盗回龙宫，受持供养。颠倒女人在顷刻之间，忽然不见此经，急得流泪哽咽，奔到佛所而向佛说：

At that time, the Dragon King Nanda by using his spiritual penetration power, performed magical transformations, stole the Sutra of the woman Confusion and kept it at the Dragon Palace. He accepted, upheld and made offerings to The Sutra. The woman, Confusion who suddenly lost the Sutra in such a short space of time, was greatly disturbed. She cried tearfully and ran to see The Buddha. She said,



「世尊！我不惜身命，碎肉挖骨写长寿经，原意希望广传一切众生。但现在该经忽然不知所踪？使我心中极之愁闷，有如毒箭伤身一样难忍。」

"World Honoured One, I, who care not for body nor lifespan, cut the flesh and dug out the bone to write the Sutra of Longevity, only hope to widely circulate it among all living beings. But now I have lost the Sutra. I feel extremely sad, just as though my body was pierced by the poisonous arrow. Such pain is difficult to bear."



普光如来对颠倒说:「你的经是八部龙王，请在龙宫中受持供养，你应当欢喜才是，不用忧愁苦恼。」

The Thus Come One Pervasive Lights told Confusion, "Your Sutra was taken by the eight-fold Dragon King, who accepts , upholds and makes offering to it in the Dragon Palace. In fact, you should be happy about it. Don't be so worried and sorrowful."



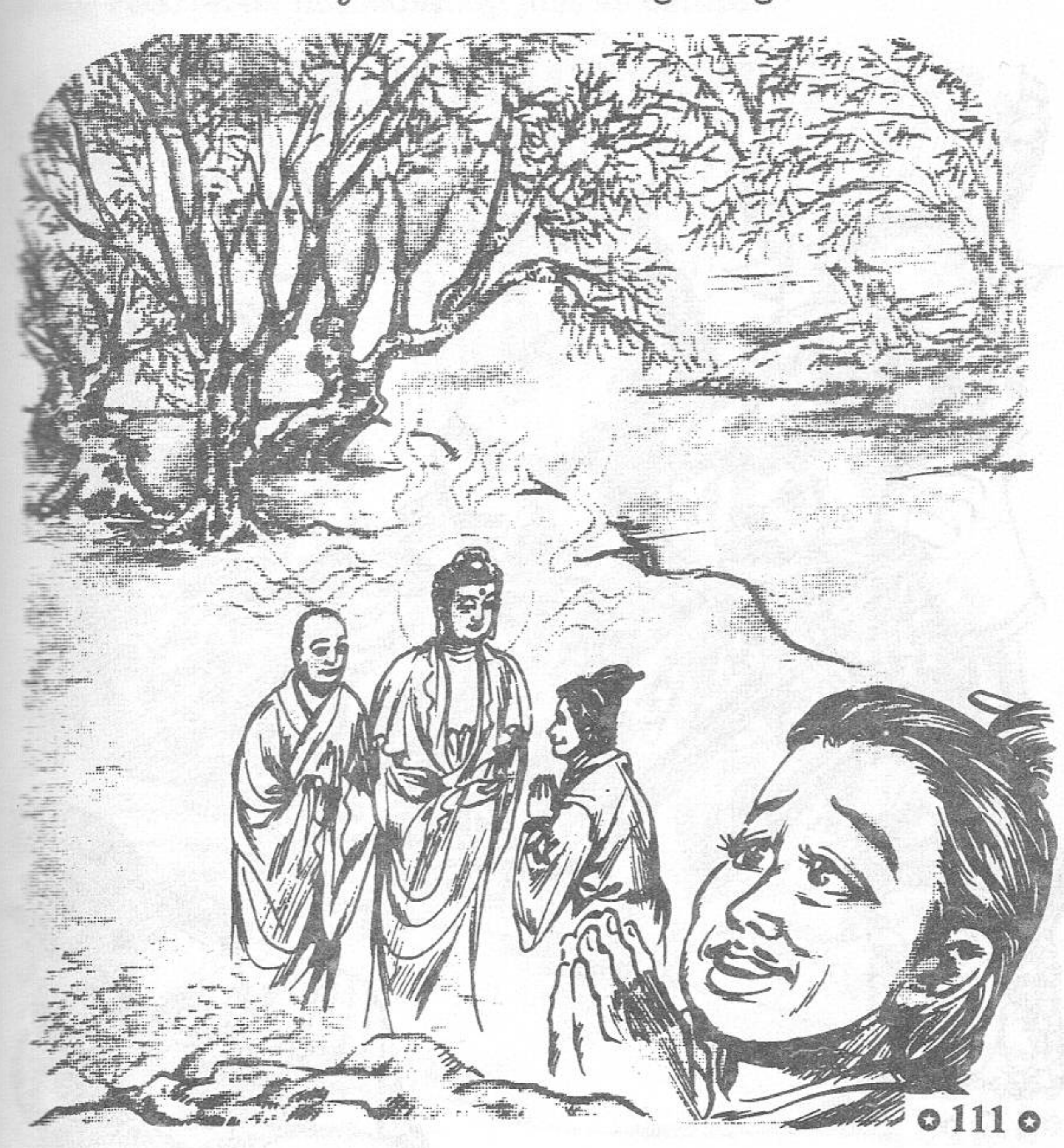
颠倒，你这样做很好，当你寿命一尽，必会乘此功德生到无色界天，享受天福快乐，永不作女人之身。

"Confusion, your present deed is very good. After your lifespan is over, you will be born into the Heavenly Realm of No-form. With the merits and virtues thus accumulated, you will enjoy the heavenly blessings and bliss. Never will you be born in the form of a woman."



这时，颠倒女人向佛说：「世尊！我之所愿，非是生到天上享福，唯愿生生世世值遇世尊，菩提心不退。在在处处，常为一切罪苦众生宣扬此法。」

At that time, the woman Confusion told The Buddha, "World Honoured One! My wish is not to enjoy heavenly blessings. But I only hope to meet The World Honoured One in every life, to protect the Bodhi Mind and never to retreat from the Bodhi Path. Wherever I go, I will proclaim this Dharma constantly to all sinful living beings."



普光如来说:「你是在说妄语?」颠倒女人说:「我所说的若是妄语，愿我如前被无常杀鬼追逼……」

The Thus Come One Pervasive Lights said, "Are you telling me the false speech?" The woman, Confusion answered, "If I were to falsely lie to you, may I be again chased and tormented by the ghastly ghost of Impermanence..."



……若我所说是真实不妄，我身上的伤损，在佛面前立即平复如故！颠倒发愿完后，身体即时痊愈如初。

"…If what I have said is true with no falsity, before The Buddha may the wounds on my body be even and as smooth as before, immediately!" After she had made the vows, her body recovered immediately just as before.



普光如来对颠倒说：「你若一心至诚念佛，就可以从一佛国到一佛国，能见无量无边诸佛世界，能懂诸佛世界不可思议宣说的语言文字。」

The Thus Come One Pervasive Lights told Confusion, "If you are able to sincerely be mindful of The Buddha, with one-heart-undivided, then you can travel from one Buddhaland to the next Buddhaland. You will be able to see innumerable and limitless Buddha Worlds. Besides, you can also understand the unspeakable and inconceivable speeches and words of those Buddha Worlds."



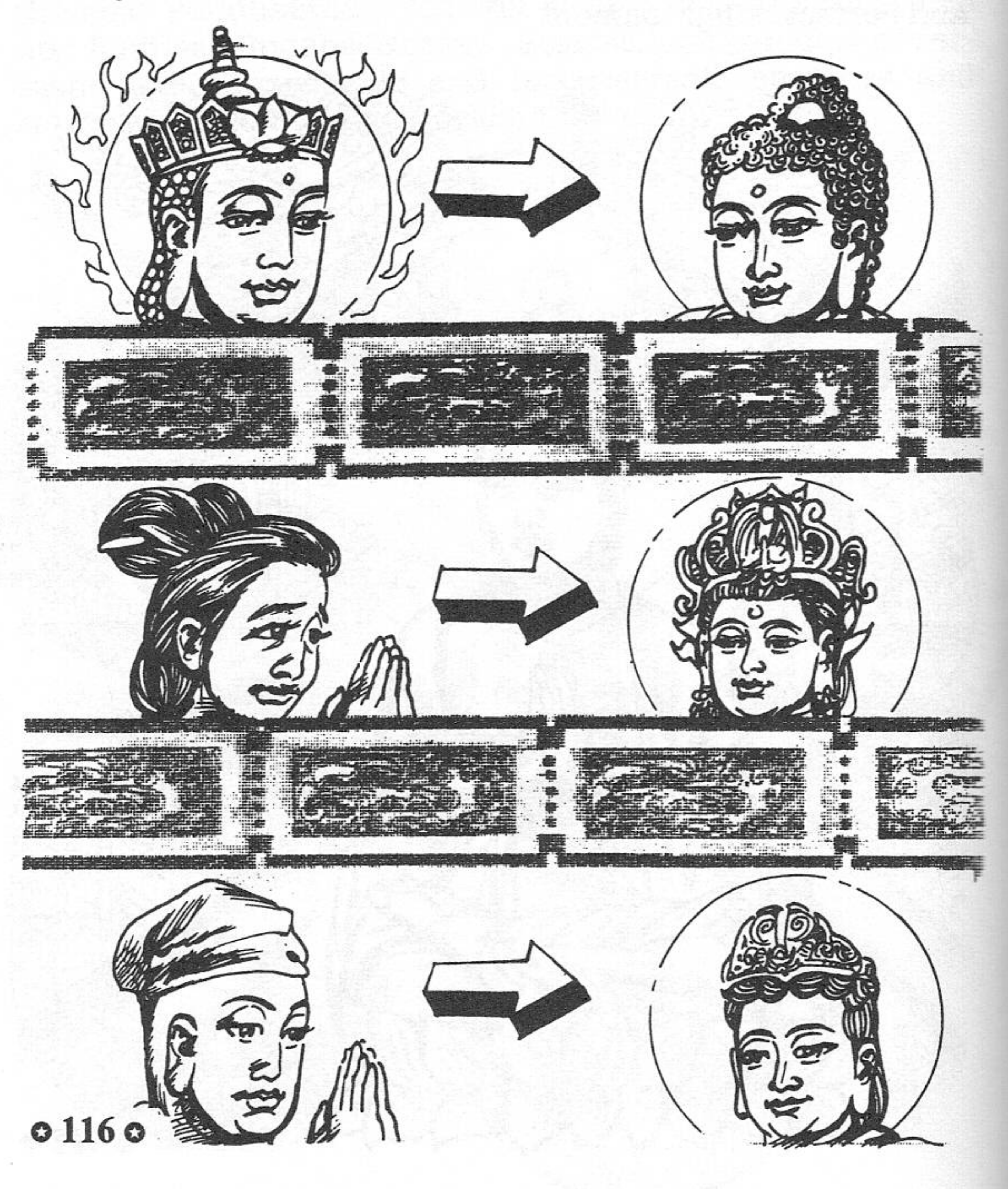
当时，颠倒女人於瞬息间，即证得无生法忍，又名无上正等正觉的菩提心。

At that time, the women Confusion in the space of a breath certified to the Dharma Patience of No-Birth, which is also known as the Bodhi Mind of Unsurpassed, Proper, Equal and Perfect Enlightenment.



文殊，你应该知道，昔日的普光如来，就是我的前身；颠倒女人就是你的前身。四十九人，即是眼前四十九位新发菩提心菩萨。

"Manjushri, you should know that the past Thus Come One Pervasive Lights was my former existence; while the woman Confusion was your former existence. The forty-nine men are the present forty-nine Bodhisattvas who have just brought forth the Bodhi Resolve."



文殊，我於无量旷劫以来，常为你们宣说此经，及护身之法。欲令一切有罪业的众生，闻此长寿灭罪经半偈於耳，诸罪皆得消灭，何况现在又重新宣说！

"Manjushri, from innumerable long kalpas until now, I always proclaim for you all this Sutra and the Dharma to protect the body, in order to help all the sinful living beings to eradicate their offences after listening to the Sutra of Longevity and the Extinction of offences, even if they can only listen to as little as half a verse. How much more the effect would be as I am now again proclaiming it to you!"



那时，波斯匿王在王宫中，约半夜时分，听闻有女人高声号哭，哀恸震天，悲不自禁。因而自忖：我之深宫应无什么事发生，何故会有如此哀屈之声？

At that time, The King Prasenajit was at the palace. At about midnight, he heard a lady crying aloud. She was so sorrowful that her uncontrollable cries almost disturbed the heavens. So he gave rise to the following thought, "My Inner Palace is supposed to be free from all happenings. But why is there such a sorrowful cry? What has happened?"



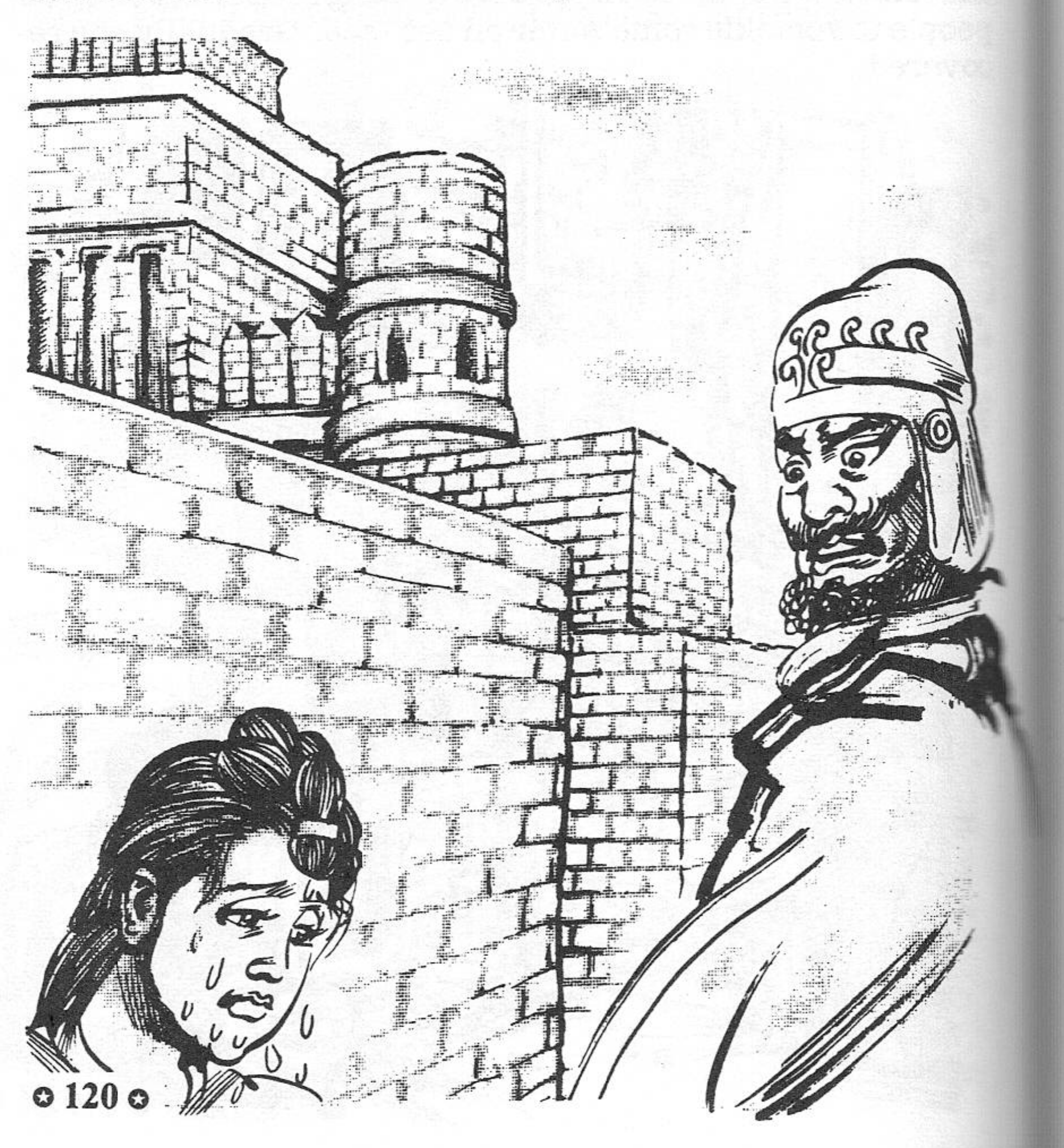
等到天亮，匿王立即派人往大街小巷寻找哭声，王之使者将女人寻获，并带回王宫。女人惊慌错愕，闷绝昏迷倒地，匿王命人以冷水洒其面，女人渐渐苏醒。

In the morning, King Prasenajit immediately sent people to all roads and lanes in search of the lady who was grief-stricken. The King's messenger found the lady and brought her back to the palace. The lady was so shocked and startled that she lost her breath and fainted. King Prasenajit ordered people to sprinkle some water on her face. Gradually she recovered.



大王问她：「昨夜悲哀恸哭，大概就是你吧？」女人回答说：「是，实是我在悲哭。」大王问：「你何故如此哀伤痛苦，是谁欺负你？」

The Great King asked her, "Last night, someone was crying so sorrowfully and loudly. Could it be you?" The lady answered, "Yes. Indeed it was I who cried so sadly." The Great King asked, "Why were you crying in such great pain and sorrows? Who has bullied you?"



女人回答：「我之怨恨痛哭，并非有人欺负我，愿大王听我陈说。我十四岁就结婚，三十年来，共生了三十个子女，个个样貌都非常可爱，唇红如朱，齿白如玉，天真活泼，有如春天的花朵。」

The lady answered, "I cried in pain as I was grief-stricken with anger and hatred. In fact, no one has bullied me. May the Great King listen to my story. I married when I was fourteen years old. During the thirty years of marriage, I have given birth to thirty children. Everyone of my children was extremely lovely. They were born with reddish lips and jade-like white teeth. Everyone was cute and active. They were like the flowers in Spring."



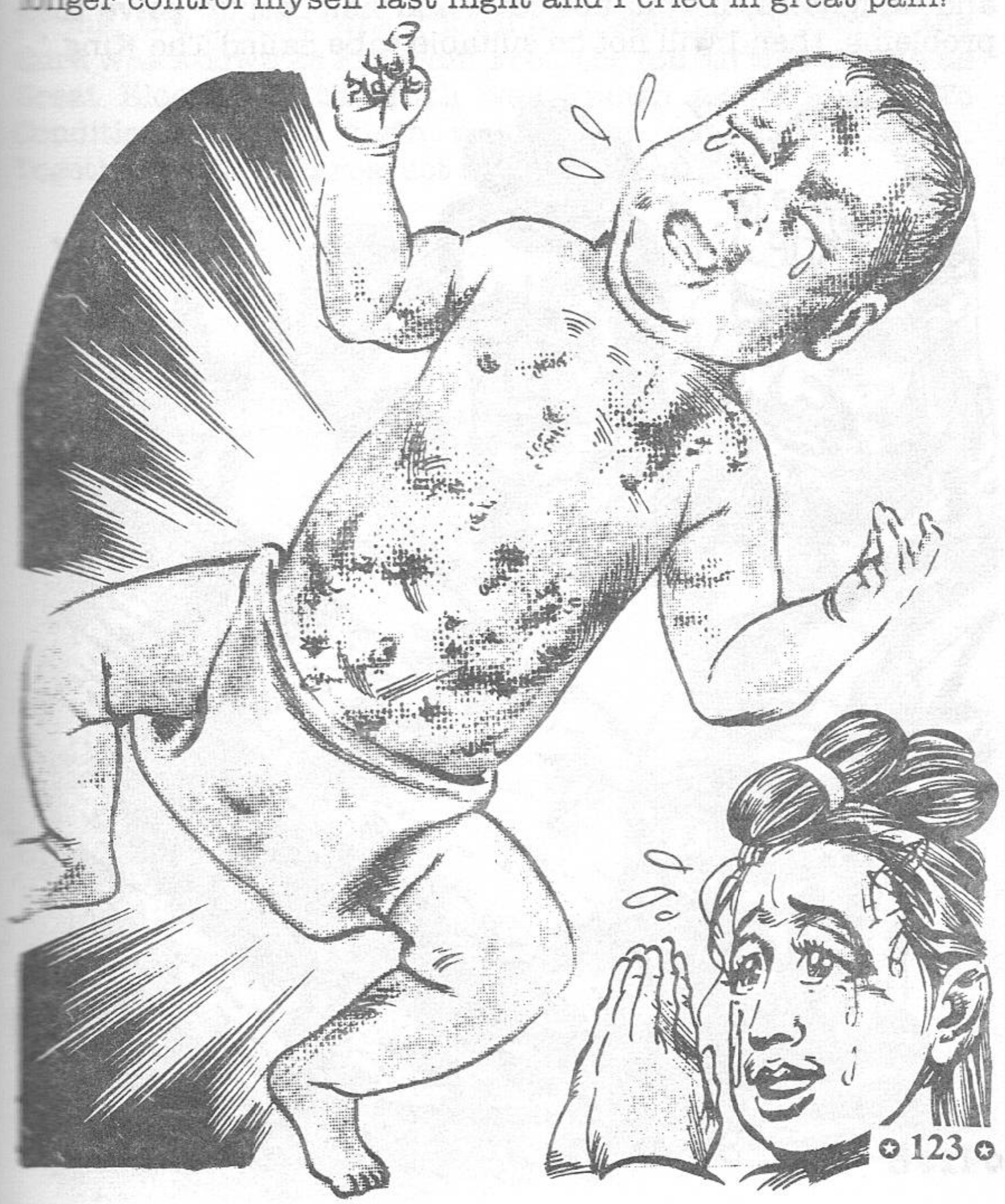
我爱惜他们如掌上明珠，亦如自己的心肝脑髓，我视他们比我自己的性命还重要。但他们一个个夭折弃我而死。

"I love them as though they are the pearls on my palm. They are indeed my heart, liver, brain and marrow. I value them more than my own life. But everyone of them left me for they all died at a young age."



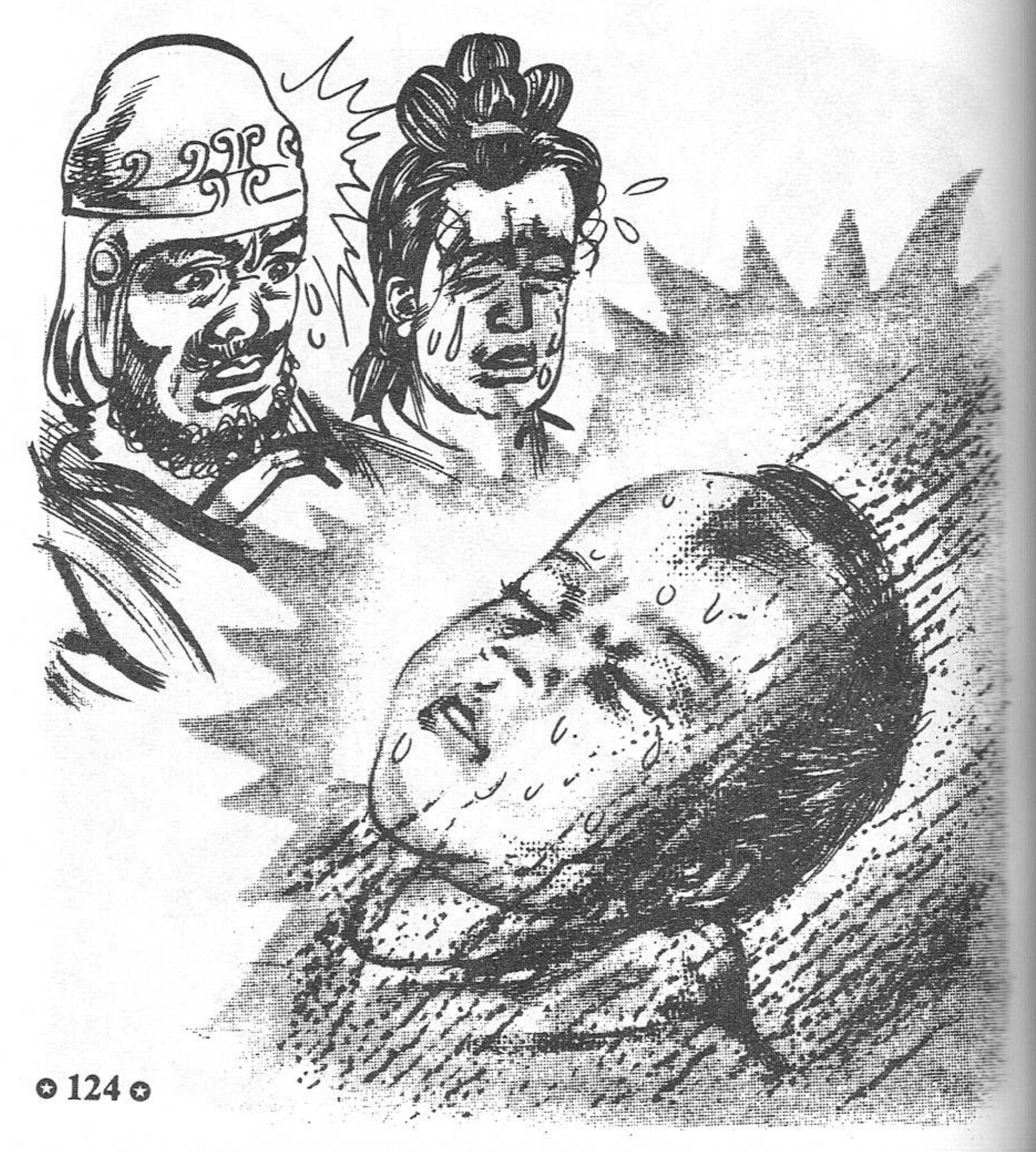
现剩下最后一个，不过一岁大，他等如是我的命根，现在又眼巴巴看着他性命垂危，快将舍我而去。故此，昨夜我禁不住悲痛号哭！

"Now, there remains the last one. He is about one year old. He is indeed my only hope in life. But he is so sick. I am afraid that he too will leave me soon. That is why I could no longer control myself last night and I cried in great pain!"



大王听后，十分愁恼，对女人深表同情。心想，所有百姓，皆依我而住，有如我的子女，若不救护，为她解危，就不名为国王。

After listening to her, the Great King was very worried. He was really sorry for the lady. He thought to himself, "All the people rely on me to stay here. They are like my sons and daughters, if I do not save and help her to solve the problems, then I will not be suitable to be called The King."



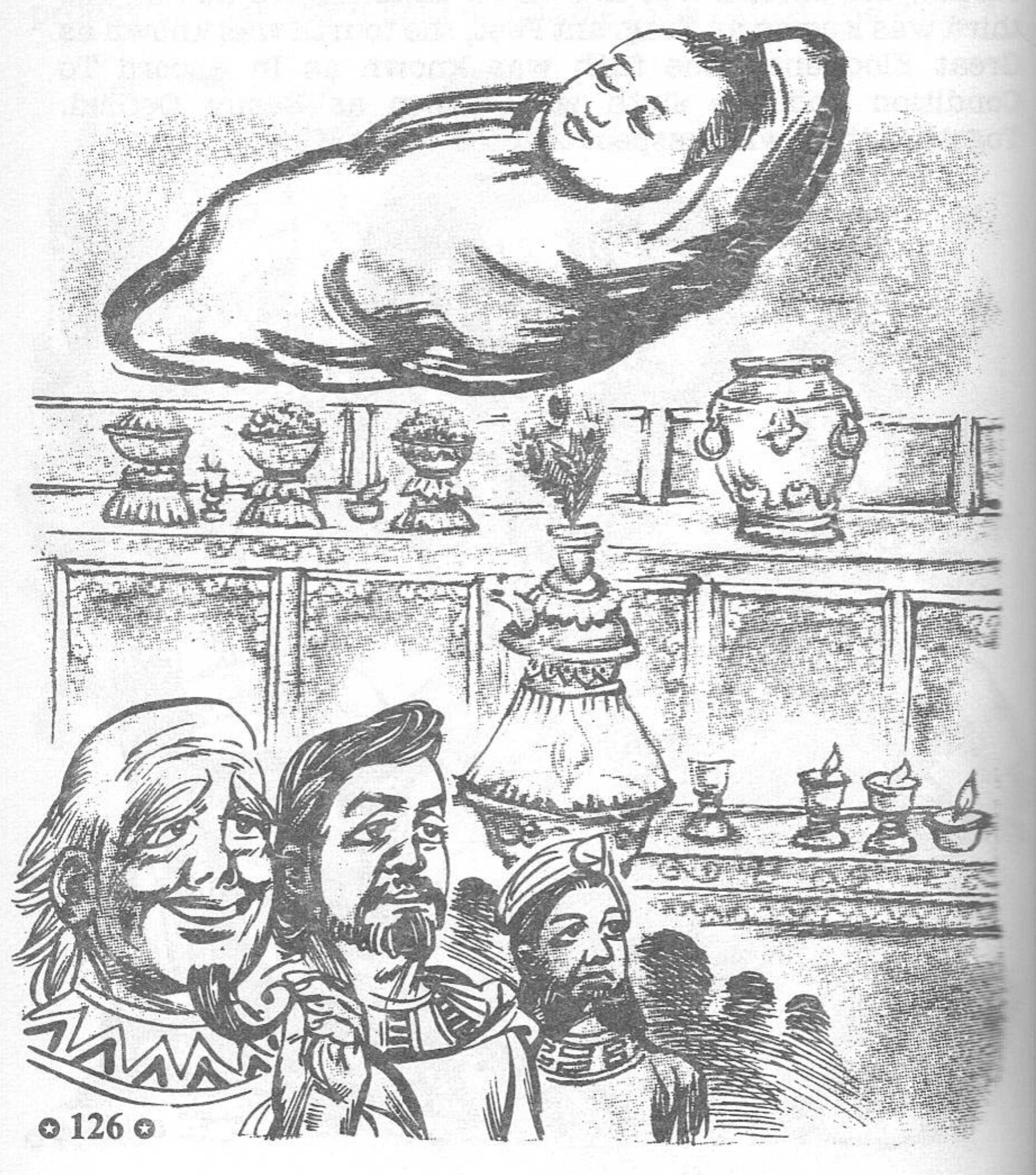
因而立即召集群臣，共同商议。其中有六位大臣，他们的名字是：一名见色、二名闻声、三名香足、四名辩才、五名随缘、六名易染。一齐向大王禀告：

So he immediately gathered in the officers to discuss the problem. Among them were the six great officers whose name were as follows: The first one was known as Seeing Forms, the second was known as Listening To Sound, the third was known as Fragrant Feet, the fourth was known as Great Eloquence, the fifth was known as In Accord To Condition and the sixth was known as Easily Defiled. Together they with respect told the Great King,



「婴儿初生之时，应当作七星二十八宿神坛，求福延命，方免夭折之苦。唯愿大王将此方法敕告天下。」

"When a baby is born, the family should prepare a spiritual altar for the seven stars and twenty-eight constellations to seek blessings and the prolongation of life. Then he will not suffer from dying young. We only hope that the Great King will widely announce this method to all people."



当时，有一位智慧大臣，曾於无量佛所种下很多善根，名叫定慧，上前向大王禀告：「大王明鉴！六位大臣所说的方法，决不能免夭折之苦。这种夭折之苦，唯有佛才能灭。」

At that time, there was a wise and intelligent great officer who had cultivated lots of good roots before innumerable Buddhas. His name was Concentrated Wisdom. He came forth and told the Great King respectfully, "May the Great King discern the matter. The method which was suggested by the six great officers will not be able to relieve the suffering of dying young. Only The Buddha can extinguish the suffering of dying young."



这个佛就是现在的瞿昙氏，悉达多太子。太子无师自悟，彻证宇宙真理。现在耆阇崛山，说长寿灭罪经，唯愿大王前往听受。

"Presently, The Buddha is by the surname Gautama. He is known as The Prince Siddhartha. The Prince attains Enlightenment without a teacher. He clearly penetrates and is certified to the truth of the universe. Now he is at Mount Grdhrakuta, teaching the Sutra of Longevity and the Extintion of Offences. I only hope that The Great King will go to listen to his teaching."



若得闻此经半偈於耳，百劫千生所有重罪无不消灭。一切童子听到此经，虽未明悟了解，但以听经之功德，自然长寿。

"If a man is able to listen to half a verse of this Sutra, all the offences which were committed by him in hundreds of thousands of lives will be extinguished. All the young children who have heard of the Sutra will gain merits and virtues and they will naturally obtain a long lifespan even if they cannot really understand its meaning."



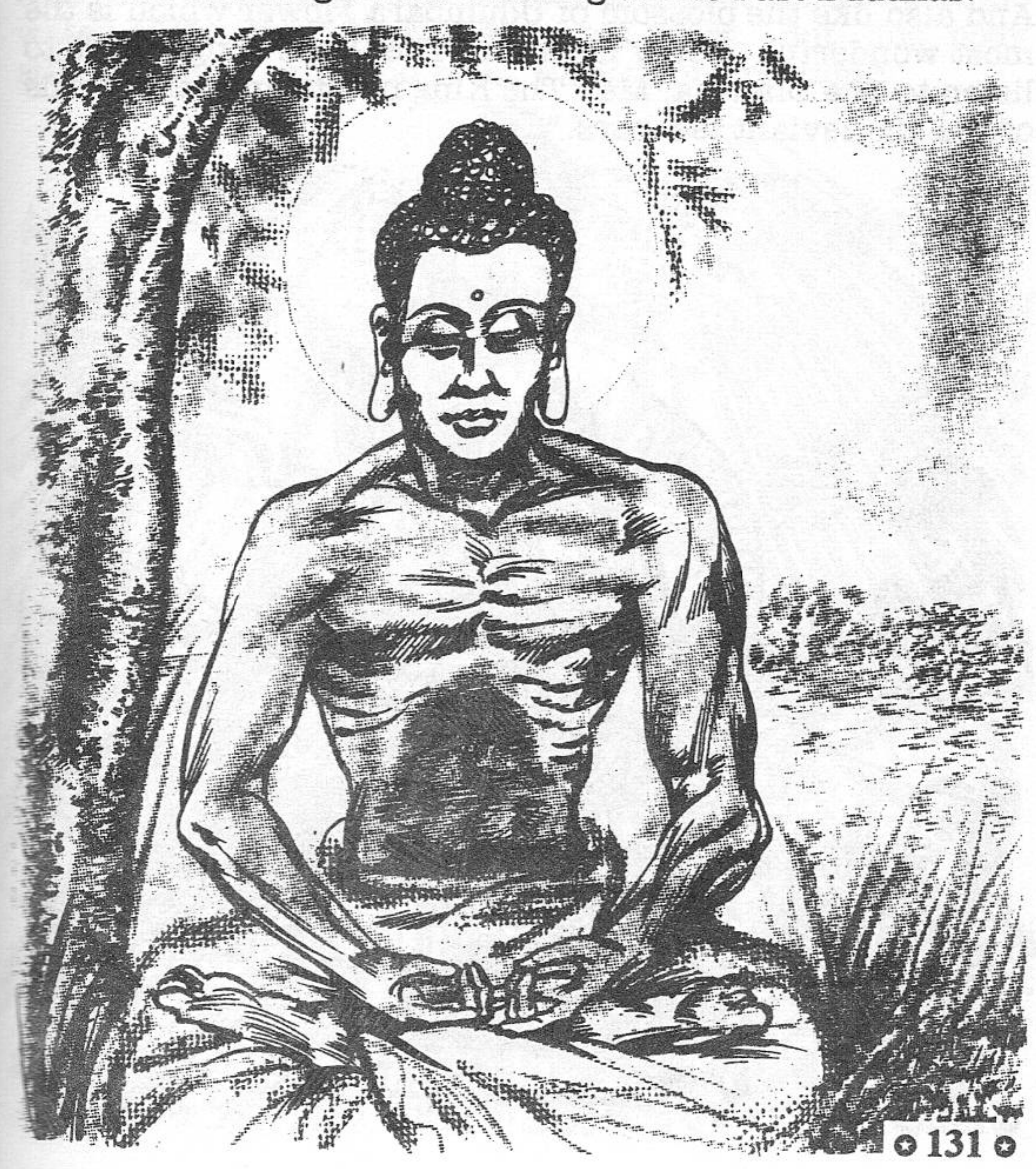
波斯匿王说：「我昔日曾闻六师讲过，姓瞿昙的沙门，学道的日子非常浅薄，是一个羽毛未丰的黄毛小子，年少幼稚。六师经中说：妖祥幻化就是这个瞿昙小子。若有人崇拜他，多会失去正道。」

The King Prasenajit said, "Once I heard the six teachers who told me about the monk by the Surname Gautama. They said that he practised The Way within a very short period of time. His knowledge is not profound enough but very shallow as he is still young and naive. According to the Sutra of the six teachers, 'The youth who can create evil and auspicious transformations is by the Surname Gautama. People who have paid respect to him will mostly lose the Proper Path'."



定慧大臣立即以偈颂形式向大王禀告：
释迦牟尼天人师，曾於无量劫苦行。今得成佛转法轮，还依过去诸佛说。

Upon hearing that, the Great Officer Concentrated Wisdom respectfully presented the following verses to the Great King, "Sakyamuni is The Teacher of Gods and People, For innumerable Kaplas.He has cultivated asceticism. Now He has attained Buddhahood and turned The Dharma Wheel, He based His teaching on the teaching of The Past Buddhas."



不违一切众生愿，慈悲大力救群迷。见佛如龟值浮木，亦如最妙优昙花。唯愿大王往听法，不信外道六师言。

"He never goes against the wishes of all sentient beings. With great strength of kindness and compassion He rescues the lost beings. The chances for one to encounter a Buddha is like a tortoise which has come upon a floating log. And also like the blossom of Udumbara Flower which is the most wonderful. I only hope that The Great King will go to listen to The Dharma. May The King not listen to the words of the six deviant teachers."



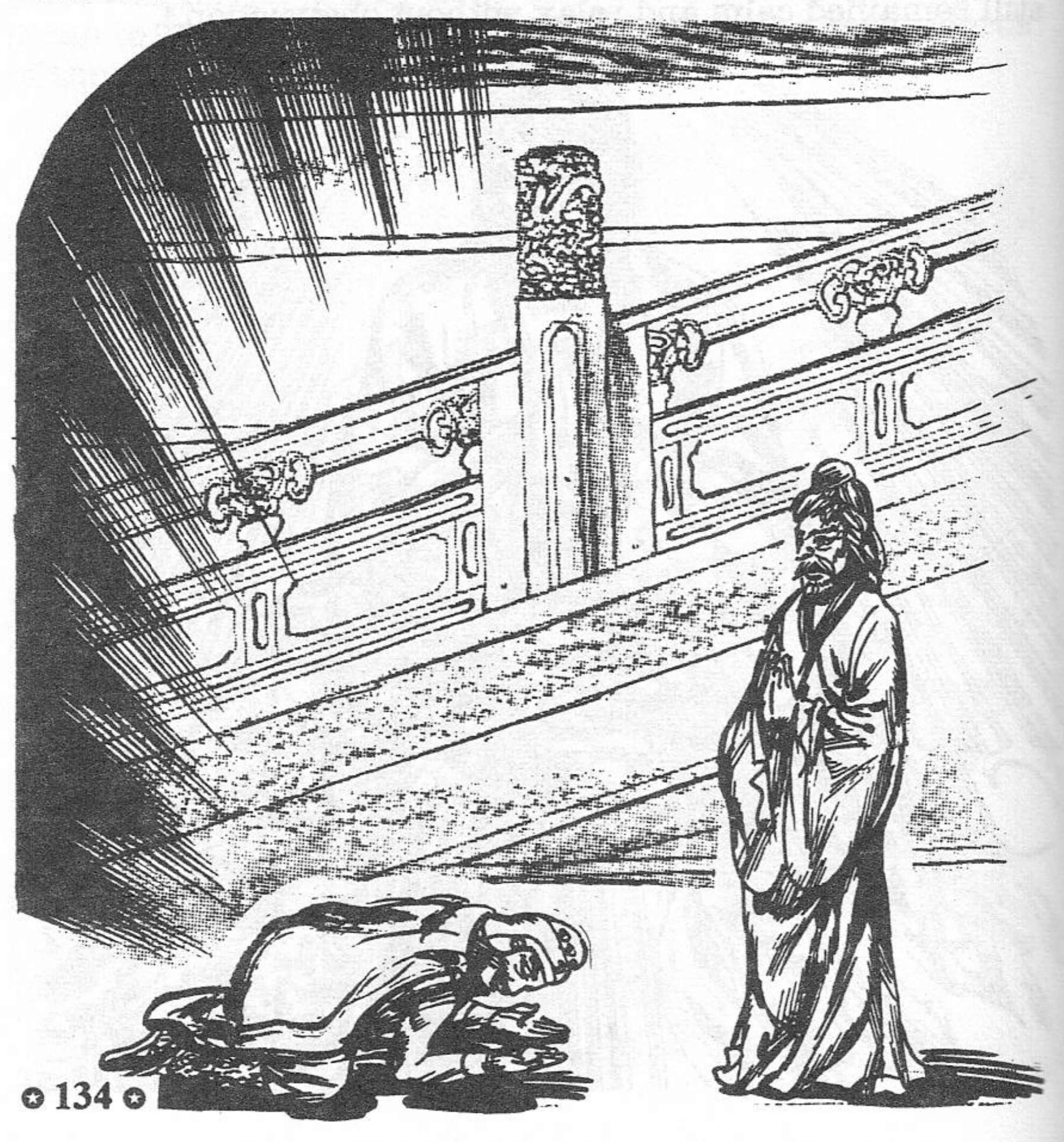
这时，定慧大臣说完偈，以神通力从地踊起，升上虚空，有七棵多罗树之高。即时在大王面前作起咒术，於瞬息间，令须弥山及大海水入於心中，安然无碍。

At that time, after speaking the verses, Concentrated Wisdom the Great Officer, by using his spiritual penetration power left the ground and rose to the empty space. He reached a height of seven times the height of a Tor-lo tree. Immediately, before The Great King, he said the Mantra. And in an instant he was able to lead Mount Sumeru and the water of the great seas to enter his heart. But his body still remained calm and relax without obstruction."



波斯匿王见此境像，惊叹希有，知道定慧大臣才是真正善知识。於是向前顶礼定慧大臣，并问他：「你的师父是谁？」

When the King Prasenajit saw such a state, he was filled with awe. He knew that Concentrated Wisdom Great Officer was the genuine Good Knowing Adviser. So he made obeisance to him and asked, "Who is your Dharma Teacher?"



定慧大臣回答说：「我的师父就是释迦牟尼佛。他现今在王舍大城耆阇崛山中，说长寿灭罪经。」

Concentrated Wisdom Great Officer answered, "My teacher is Sakyamuni Buddha. Now He is dwelling at Mount Grdhrakuta in Rajagrha (The Royal Palace City) and speaking The Sutra of Longevity and The Extinction of Offences."



大王听后，心中无限欢喜。即时将国家大事，暂时委托定慧大臣处理。自己率领很多眷属、及大臣长者等，乘四马宝车，前呼后拥地向王舍城出发。并将该女人及其儿子也带去。

After listening to that, the Great King was filled with joy. Immediately he asked Concentrated Wisdom The Great Officer to take over the tasks of settling important issues in his country. The great King gathered in a big retinue of relatives, great officers and Elders. Then the whole procession of jewelled carriages led by four horses travelled all the way to Rajagrha. He also brought the lady and her son along.



到了王舍城耆阇崛山中，将鲜花及百种上好供品献上，除去身上的装饰，然后绕佛七周，向佛合掌顶礼，并散鲜花供养佛。然后将那女人之事向佛陈说一遍。

When they arrived at Mount Grdhrakuta in Rajagrha, they offered fresh flowers and a hundred Kinds of special offerings to The Buddha. Then they took off the ornaments from their bodies and circumambulated The Buddha for seven times. They put their palms together and made obeisance to The Buddha. They also showered fresh flowers as offerings to The Buddha. Then The King retold the happenings of the lady to The Buddha.



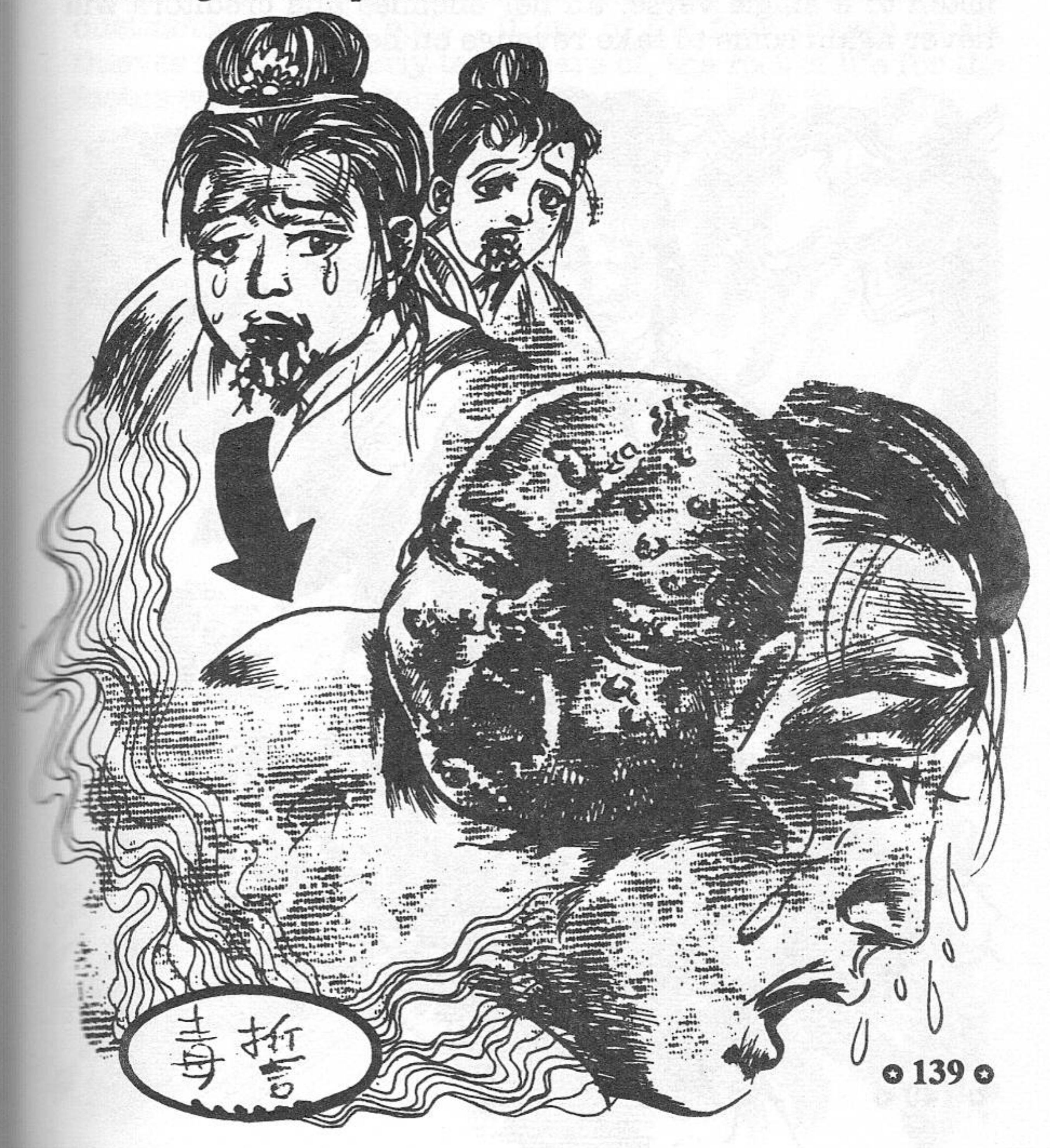
即时世尊对波斯匿王说：「这个女人於过去世时，身为后母，因心生妒嫉，用毒药杀死正室的三十个儿女。」

Immediately The Buddha told The King Prasenajit, "This lady was a step-mother in her former life. Out of jealousy she used poison to murder the thirty children of the first wife."



那些被杀的儿女，都各自发誓说：『愿我生生世世都作其子女，出生后即便夭折分离，令其生大悲痛，苦切如肝肠寸断。』

"Those sons and daughters who were being murdered by her made the following vows, 'I vow that I will become her son or daughter in every life. After she has given birth to me, I will die soon at a young age to cause extreme misery to her. She will suffer just as though her liver and intestines are being cut into pieces.'"



现在她来听我说长寿灭罪经，能将一偈入於耳中，她的怨家债主便从此永绝，不再寻仇。

"But now she has come to listen to The Sutra of Longevity and The Extinction of Offences. Even if she can listen to a single verse, all her enemies and creditors will never again come to take revenge on her."



接着，世尊又对法会大众说：「童子入胎时，魔王波旬即放四大毒蛇，六尘恶贼依附在其身中，若四蛇六贼有一不调和，童子命根即告断亡。」

After that, The World Honoured One told the large multitude in the Dharma Assembly, "When the consciousness of a foetus enters the womb, The Mara Bo-Xun immediately releases four great poisonous snakes and six evil thieves of dustmotes into his body. If one of the four snakes or six thieves is not properly taken care of, the root of life for the foetus will immediately be terminated."



我有陀罗尼咒，能增益童子寿命。若有患疾苦恼，闻我此咒历於耳根，患疾即得消除。此咒能令恶鬼四散驰走。跟着随即说咒：

"I have a Dharani Mantra which can help to increase the lifespan of a child. If the child is infected with diseases and undergoes great sufferings, once he has heard the Dharani Mantra, the disease will immediately be cured. This Mantra will chase away all evil ghosts. Then He said the following Mantra.



波头弥波，头弥提婢，奚尼奚尼，奚弥诸梨，诸罗诸丽，侯罗侯罗，由丽由罗，由丽波罗波丽闻，制嗔迭，频迭般逝末迭迟那迦梨苏波诃。

"Bo-Tou-Mi-Bo, Tou-Mi-Ti-Pi,
Xi-Ni-Xi-Ni, Xi-Mi-Zhu-Li,
Zhu-Luo-Zhu-Li, Hou-Lou-Hou-Lou,
Yu-Li,Yu-Luo, Yu-Li-Bo-Lou-Bo-Li-Wen, Zhi-Zhen-Die, Pin-Die-Ban-Tzi-Mo-Die-Chi-Na-Jia-Li-Su-Bo-He."



佛说：「这个陀罗尼咒文句，若有善男子善女人，受持读诵，为一切入胎出胎，有病患之童子演说，经过七日七夜，烧香散花，书写供养，专心一意听闻受持，那么，所有重病及前身业障，皆得消灭。」

The Buddha said, "If good men and good women are able to accept , uphold, read and memorize the words in this Dharani Mantra, or speak the Mantra for the foetus that dwells in the womb, the babies who leave the wombs, or the sick children for seven days and seven nights, besides making offerings by burning the incense and showering the flowers. They must also write down, listen, accept and uphold the Mantra wholeheartedly. Then all the serious diseases and the former offences will be eradicated."



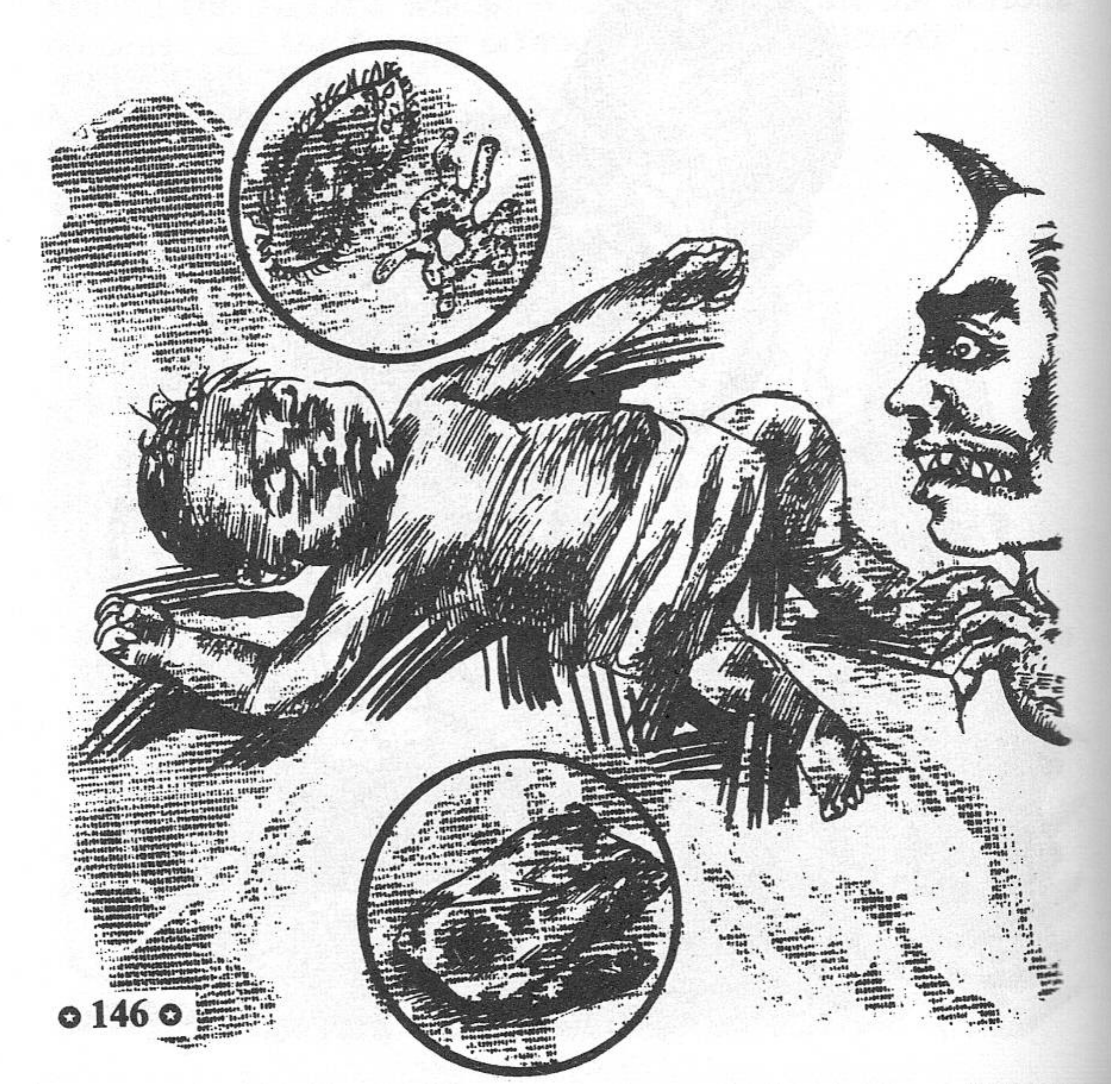
这时，医王耆婆菩萨上前向佛说：「世尊！我身为大医王，治疗一切病，那些小婴儿有九种病，足以断其小命。何谓九种病呢？一者、父母在不适当之时行房。」

At that time, the Medicine King Bodhisattva, Qi-Po went forth to The Buddha and said, "World Honoured One! I am known as The Great Medicine King and am able to cure all diseases. The small babies may be infected with nine kinds of diseases which will cause them to die young. What are the nine kinds of diseases? The first is that the parents have coitus at wrong hours."



二者、生产时令血污秽了地，使地神不居，而恶鬼得便，乘虚而入。三者、生产时，没有清洁脐间诸小毒虫。四者、生产时，不用消毒棉布拭抹胎中秽血。

"The second is that the place where the baby is being delivered is defiled by the blood. So the earth spirits leave the home and the evil ghosts get the chance to enter the household. The third is that during the delivery, the navel of the baby is infected with bacteria as it is not properly cleansed with antiseptic. The fourth is that during the delivery, cotton wool with no antiseptic is used to wipe the defiled blood from the womb which envelops the baby."



五者、杀生害命而为欢宴其亲戚朋友。六者、其母怀孕及哺乳期间，吃各类生冷杂果食品。七者、童子有病之时，喂以各类肉食。

"The fifth is that animals are killed in the preparation of a feast for relatives and friends. The six is that during the pregnancy and the period for feeding, the mother partakes all kinds of raw and cold fruits and food. The seventh is that when the child is sick, he is fed with all types of meat."



八者、产妇分娩时，在产房内看见不祥境像，若脐带未断，则令母亲先死；若脐带已断，则令童子夭折。

"The eighth is that during delivery, an evil state appears in the delivery room. And if the umbilical cord is still attached to the mother, the mother will die. If the umbilical cord is already cut off, the baby will die."



何谓不祥境像？如见一切死尸及一切古怪离奇不洁之像。因其眼不净故，所以名为不祥。若以牛黄、真珠、光明砂，磨成粉末，和蜜给童子服，能定其心神，能免不祥。

"What is meant by the inauspicious appearance? For examples, people can see all types of dead carcasses and different unusual, strange and unclean appearances. Becuase the eyes see unclean appearances, so, it is known as inauspiciousness. If we grind the Niu Huang, pearls and granulated bright sand into powder and mix it with honey to feed the baby, it will help to stable his mind and spirit. And he will escape from all inauspiciousness."



九者、夜晚抱婴儿外出行走，被恶鬼打之。一切初生婴儿，若能审慎避免以上九种事，终不会夭折。

"The ninth is that the baby is beaten by the evil ghost when he is brought for a walk at night. All new born babies should be taken care of properly in order to avoid the above situations. Then he will not die young."



与此同时，在魔宫中的天魔波旬，因有他心通，知佛正在说长寿灭罪护诸童子陀罗尼咒，故心发大忿怒，出大恶声，忧愁不乐。

At the sametime, in the palace of the Mara, the Heavenly Mara Bo-Xun who had the penetration of others thoughts, knew that the Buddha was teaching The Dharani Mantra of Longevity, The Extinction of Offences and The Protection of Young Children to the multitude. So he was very angry. He scolded harshly and was worried and displeased.



魔王有三个女儿，看见父王震怒，焦燥愁恼。便趋前问父王：「未知父王为何事故，如此愁恼不乐？」

The King of Mara had three daughters. They saw that their father was extremely angry, uneasy and worried. So they went forth to enquire him, "May we know why our father, The King is so worried, angry and unhappy?"



魔王回答说：「那个姓瞿昙的沙门，现今在王舍城耆阇崛山中，为无量无边众生说长寿灭罪经，还要将这部经广传现在未来一切众生，令一切众生得长寿乐。这样就侵损我的境界，叫我如何不起恶念？」

The Mara's King answered, "That Monk by the surname Gautama is now speaking The Sutra of Longevity and The Extinction of Offences to innumerable and limitless living beings at Mount Grdhrakuta in Rajagrha. He intends to widely circulate and proclaim this Sutra to all present and future living beings, so that they will attain the bliss of longevity. By doing so, he has invaded my Mara's state and brought about great harm. So, how can I not give rise to evil thoughts?"



我现在要率领所有眷属，及一切魔兵前往讨伐。纵使不能阻止瞿昙沙门演讲这部长寿灭罪经，以我现今的神通威力，也可以堵塞诸天及大众之耳，不令得闻佛说此经。

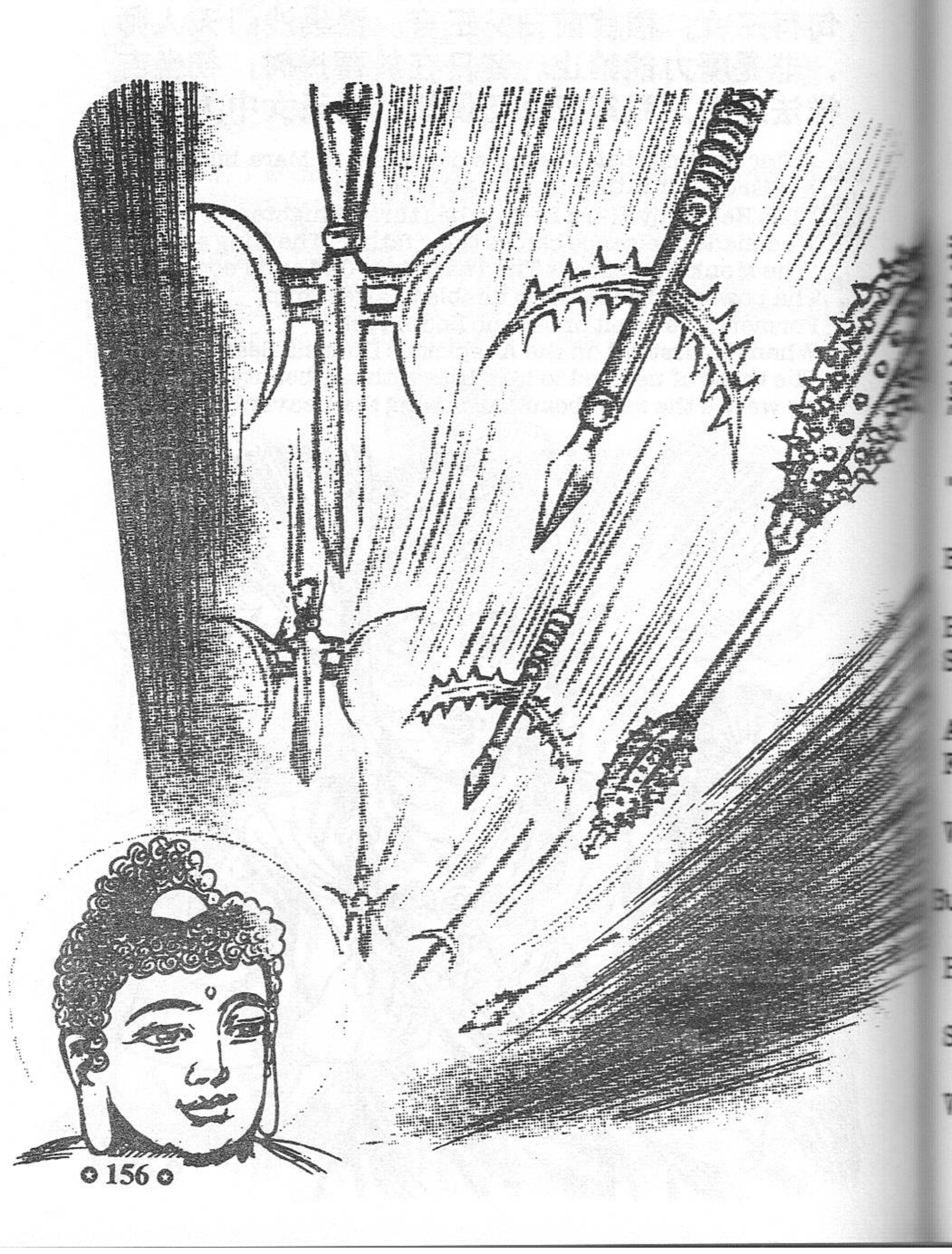
"Now, I want to lead my retinue of relatives and all the Mara's soldiers to conquer Him. Even if I cannot stop The Monk Gautama from proclaiming The Sutra of Longevity and The Extinction of Offences, but with my present strength of awesome spiritual penetration, I can close the ears of all heavenly beings and the multitudes in that assembly so that they will be unable to hear The Buddha speaks The Sutra."



三个魔女听后，立即以偈谏父：天魔波旬有三女，稽首前白父王言。瞿昙沙门天人师，非是魔力能禁止。昔日在於菩提树，初坐吉祥法座时，我等三女巧便妍，诸天女中为第一。

After hearing that, the three daughters of Mara immediately advised their father by using the verses,
"The Heavenly Mara Bo-Xun has three daughters,
Who made obeisance before their father, The King and said,
'The Monk Gautama is The Teacher of God and People,
The power of the Mara is unable to affect him.
Formerly He dwelt under the Bodhi Tree,
When He first sat on the Auspicious Dharma Seat,
The three of us tried to lure Him with our beauty,
As we are the most beautiful among the Heavenly ladies.'"





百种姿态拟欲之，菩萨都无染着意，观我三女如老姥，今成正觉菩提师。父王弯弓作恐怖，诸兵器仗帀虚空，菩萨观如童子戏，一无惊惧退败心。今日道成为法王，唯愿父王息恶意。

"'We used hundreds kinds of beautiful dances to capture His attention,
But the Bodhisattva did not even give rise to a thought of indulgence
He contemplated the three of us like the old ladies,
So now He is able to attain The Bodhi of Proper Enlightenment
And becomes The Teacher of all beings.
Father, you with your bow and arrows tried to frighten Him,
With your soldiers and weapons that fully filled up the empty space,
But The Bodhisattva contemplated them like the show for children,
He was not frightened, neither did He retreat from The Bodhi Mind.
So now He is certified to The Bodhi Path and becomes The Dharma King.
We only hope that our father, The King will put to rest the evil thoughts.'"

天魔波旬听女儿说偈后，便将所有眷属重新调配，私自重新计划，选出一些精英份子，对他们说：「我与你们同往佛所，诈作向佛投降，以种种方便善巧，取得佛的信任。」

After listening to the verses of his daughters, the Heavenly Mara Bo-Xun renewed his plan and readjusted his retinue of relatives into new groupings. Besides he chose an efficient troop of intelligent soldiers and told them, "I will go with you all to the dwelling of The Buddha. We must pretend that we want to surrender. We must make use of different kinds of skills in-means so that The Buddha will believe in us."



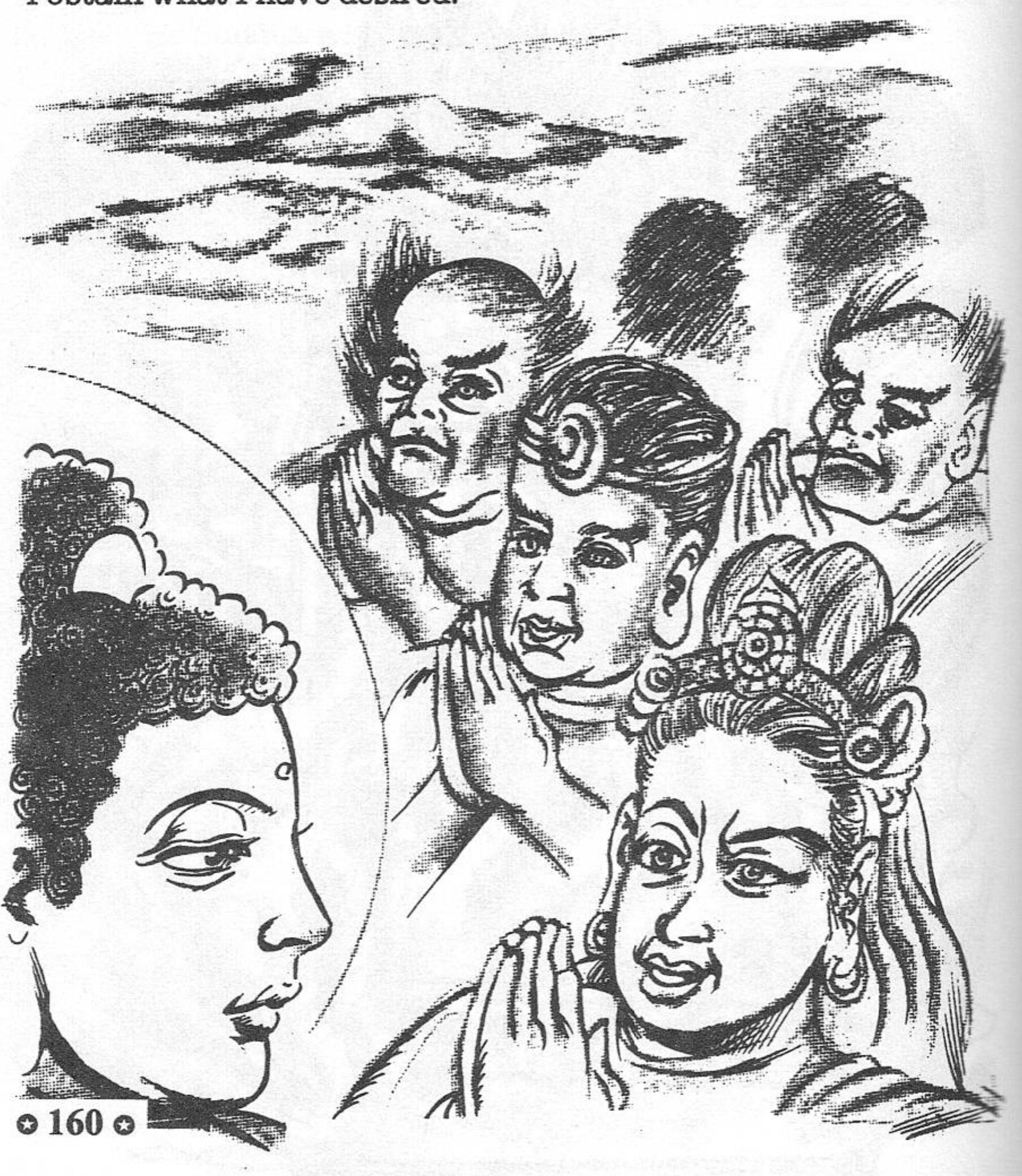
若取得信任后，便伺机而作一切魔事，务求障阻此经广传。说罢即与眷属同到佛所。绕佛七周后而向佛说：

"If we are able to get his trust, then we can use the chance to do all kinds of evil deeds, in order to obstruct the propagation of this Sutra." After saying that, he together with his retinue of Mara went to the dwelling of The Buddha. They circumambulated The Buddha for seven times. After that he said,



「世尊说法疲劳吗？我现在领诸眷属来听佛说长寿灭罪经，想成为佛弟子，唯愿世尊慈悲摄受，顺我心意。」

"World Honoured One, are you tired after speaking The Dharma? I now bring my retinue of relatives along to listen to The Sutra of Longevity and The Extinction of Offences. We wish to become the disciples of The Buddha. I only hope that The World Honoured One who is kind and compassionate will accept us. May I obtain what I have desired."



世尊即时呵责魔王说：「你在魔宫时，已心生忿怒，计划来这里诈作往来行走，而伺机作一切魔事，我佛法中不会容你欺诈。」

The World Honoured One scolded the King of Mara immediately, "You were already full of anger when you were at your palace. Your plan is to come here and pretend to walk about in my assembly, waiting for chances to commit all evil deeds. In the Buddha Dharma, we do not allow you to deceive others."



魔王波旬即时羞愧交集，收谥欺诈之颜容而向佛说：「世尊！我这些愚蠢的欺诈计谋，实是瞒不过您。唯愿世尊以大慈悲，宽恕我的罪行！我现在得闻长寿灭罪护诸童子陀罗尼咒，我现发愿：

Immediately the King of Mara Bo-Xun was ashamed of himself. He stopped putting on his deceitful appearance and said to The Buddha, "World Honoured One! My stupid and deceitful plans can surely be unable to conceal from you. May The Buddha who is greatly kind and compassionate forgive my offences! Now as I have heard The Dharani Mantra on Longevity, The Extinction of offences and The Protection of small children, I vow that,



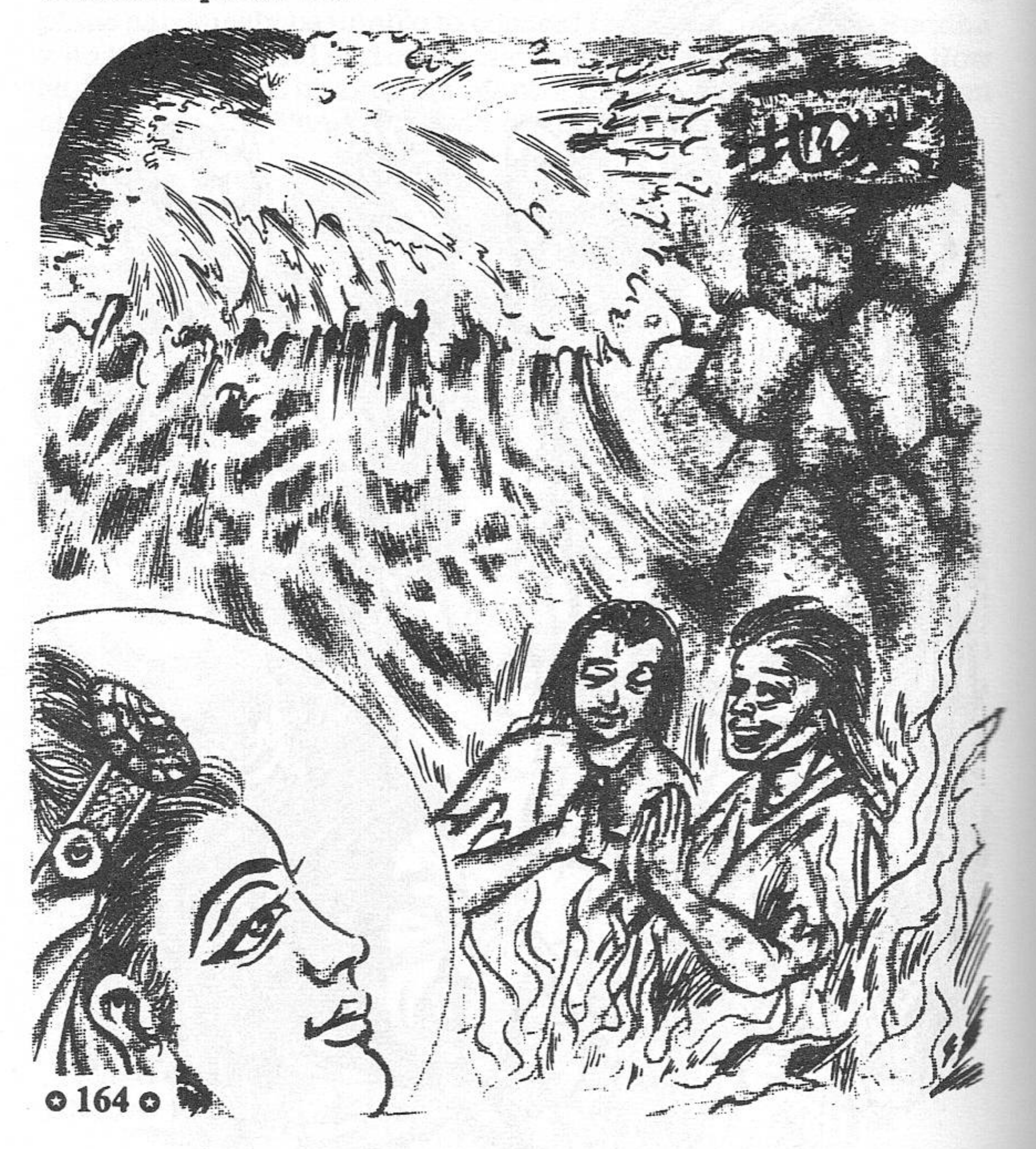
若以后末世众生，有受持书写读诵此经，所在之处，我即当拥护，无令恶鬼伺机多方加害。

"'In the Dharma Ending Age, if there are living beings who accept uphold, write down, read and recite this Sutra, wherever they may be, I will protect them so that no evil ghosts will have the chance to harm them.'"



假使已在地狱中的罪人，於顷刻间，能忆念此经，我以大神力取大海水，灌注罪人，令得清凉，使大地狱如莲花池。

"'If those people who have alrealy fallen into the hells are to remember and be mindful of this sutra for just an instant, I will use my spiritual power to take the water of the great seas and pour on the offenders so that they will feel
refresh with the moisture of water. I will transform the great Hells into lotus ponds too.'"



这时候，有许多飞腾罗刹，食童子罗刹等为上首，与其同类诸眷属等，从空中而下，绕佛千周，而向佛说：「世尊！我们於无量劫以来，受罗刹身，我们的眷属有如恒河沙之多。」

At that time, there were many Flying Raksas, with Eating Children Raksa as their leader came together with their retinue of Raksas of the same family. They came down from the empty Space and circumambulated The Buddha for a thousand times. They told The Buddha, "World Honoured One! We for innumerable kalpas have been born as Raksas.
Our retinue of relatives are as many as there are sands in the Ganges River."



各为饥饿之所逼迫，於四天下，唯一食啖胎儿和初生婴孩之血肉。我们的眷属专门伺候一切众生，待夫妇交合时，食啖其精，令其没有胎息，或随入胎中伤胎食血。

"Everyone of us suffers from hunger. Wherever we go, we will look for foetus and new born babies. We then eat their flesh and drink the blood. Our retinues always spy on all living beings and we wait for the time when the husband and wife are having coition in order to eat the sperms. Then, they will have no children. Or at times, we follow them and enter the wombs to destroy the foetus and partake the blood."



或初生的头七天，我们专伺机会而断他命根。乃至十岁之内，我们的眷属会变作种种恶毒小虫，入童子腹中，食其五脏六腑及所有精血。能令小儿吐奶痢疾，或生疳积或染疟疾。

"Or we try to find chance to kill the newborn baby within the first seven days. Even for a child who is under ten years old, our retinue will change themselves into all kinds of evil worms and poisonous bacteria to enter the stomach of the child. We consume on his internal organs, sperms and blood. By doing so, the child will vomit the milk and be infected with dysentery. Sometimes he may be infected with intestinal disorders or Malaria."



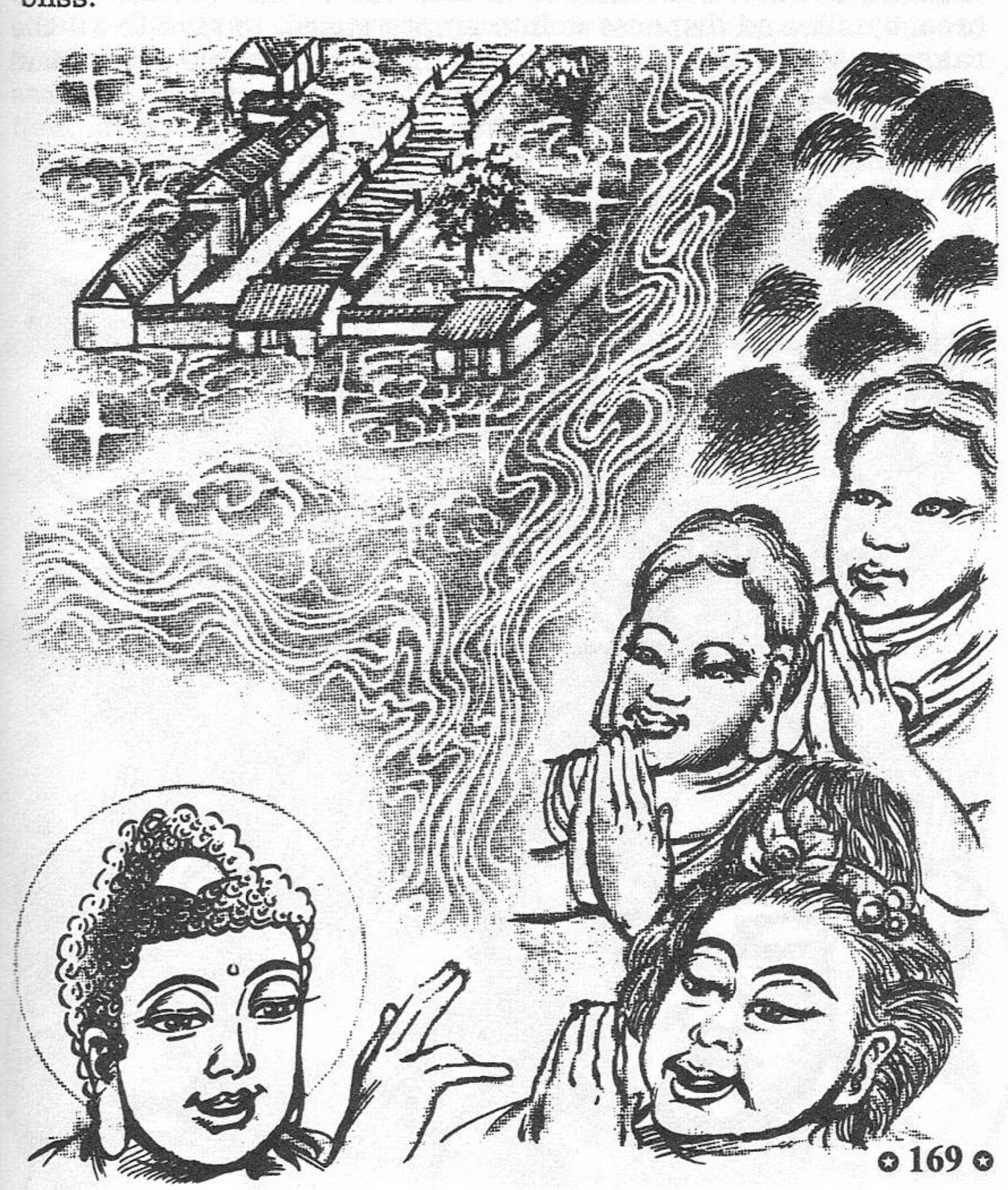
或令其眼睛青蓝，水肿腹胀，以至渐渐断其命根。我们现在闻世尊说长寿灭罪护诸童子经，奉世尊敕命，使我们眷属虽然受饥饿所逼，再也不敢食啖胎儿及婴儿。

"Or at times, we will cause him to be so sick that his eyes become greenish blue in colour. The body will be swollen with water and the belly is inflated. Gradually we are able to take away his life. Now, we have listened to The Buddha's teaching on Longevity, The Extinction of Offences and The Protection of Young Children, we will uphold the order of The World Honoured One even if it means that our retinue will have to suffer from hunger. We will never again dare to eat the foetus and babies."



佛对罗刹鬼说：「你们应当接受我佛法之禁戒，能令你们舍此罗刹之身，得生天上享受福乐。」

The Buddha told the raksas, "You all should accept and uphold the precepts in the Buddha Dharma. By upholding the precepts, after the passing away of the raksa's body, you will then be able to attain a rebirth in the heaven to enjoy the blessing and bliss."



接着佛又对大众说：「若有童子受诸疾病苦患，教其慈母分少许乳汁，撒向虚空，施给一切罗刹。并以清净身心，受持这部长寿灭罪护诸童子陀罗尼经，或书写读诵，病患立即消除。」

Again, The Buddha told the multitudes in the assembly, "If there is a child who is suffering from all kinds of diseases, you should teach the kind mother to take out a small portion of the breast milk and disperse it into empty space, to give to all the raksas. And with a pure body and mind, she should accept and uphold this Dharani Sutra on Longevity, the Extinction of Offences and The Protection of Young Children. She may write it down, read and recite it. The child will soon recover from the sicknesses."



所有罗刹听佛这么说，生大欢喜而向佛说:「若真的生天，我们眷属终不侵害一切童子及其母乳，宁愿吞铁丸，也不食童子血。」

When all the raksas heard this, they were extremely happy and told The Buddha, "If we are able to attain a rebirth in the heaven, our retinue will never again harm the children and take their milk. Even if we were to swallow iron pellets, we will never drink the children's blood."



於佛灭度后，若有人能读诵受持这部经所在之处，假使有恶人恼害法师，或有恶鬼恼害诸童子，我们定会执佛的金刚杵而卫护之，不令恶鬼得到方便。

"After the Buddha has entered Nirvana, if there is a man who can read, recite, accept and uphold this sutra, wherever he may be, we will carry the Vajra Rod of The Buddha to protect him. We will never let the evil men to get the chance to disturb and harm The Dharma Master, neither do we allow the evil ghosts to cause any harm and misery to the young children."



这时，一切诸天大王与其眷属，一切龙王、一切夜叉王、阿修罗王、迦楼罗王、紧那罗王、摩候罗伽王、薜荔多王、毗舍遮王、富单那王、乃至迦吒富单那等，一切诸王，各有各率领其部下眷属。

At that time, all the great Heavenly Kings and their retinue, all the Dragon Kings, Yaksa Kings, Asura Kings, Garuda Kings, Kinnaras Kings,Mahoragas Kings, Xue-Li-Dou Kings, Pi-She-Zhe Kings, Fu-Dan-Na Kings, Jia-Zha-Fu-Dan-Na Kings and other Kings who each brought along their retinue of followers and relatives.



向佛顶礼，同心合掌齐说：「世尊！我们从今以后，不论在在处处，若有比丘、比丘尼、优婆塞、优婆夷、但有受持此长寿经，或书写之处，我等眷属当常常卫护此人和所在之处。」

They made obeisance to The Buddha. Then they brought forth the same mind, put their palms together and said, "World Honoured One! From now on wards, wherever there are Bhikshus, Bhikshunis, Upasaka and Upasika who are able to accept and uphold this Sutra of Longevity, or write it down, I together with my retinue will always protect such a person and the place where he dwells."



我们诸王能驱策恶鬼。若有恶鬼恼害众生，令其患疾病苦，病者若能清净身心书写受持读诵此经，我等诸王摄伏一切恶鬼，不许其加害此人，令人横死，或令人死得痛苦。

"We Kings are able to chase away all evil ghosts. There are evil ghosts who disturb and harm the living beings and cause them to be infected with diseases. If such a patient is able to write down, accept, uphold, read and recite this Sutra with a pure body and mind, we Kings will subdue all the evil ghosts so that they will be unable to harm this man. Neither will he die in accidents or experience great pain and torture in his death bed."



这时，牢固地天也从座而起，向佛禀说：「世尊！若是佛弟子受持这部长寿灭罪护诸童子经，我等地天常出地味滋润此人，令其增益寿命。」

At that time, The Heavenly Spirits of Firm and Solid Earth also left his Seat. Respectfully he said to The Buddha, "World Honoured One! If the disciple of The Buddha accept and uphold this Sutra of Longevity, the Extinction of Offences and The Protection of Young Children, we Heavenly Spirits of Earth will always provide him with abundant food from the earth in order to strengthen him. He will obtain an increase in the blessing of a long lifepan."



我等常以各种金银、各种资财、各种谷米，具足供给此有信心之人，使他绝无乏少。令其身体健康平安，没有忧愁苦恼。

"We will always offer all kinds of gold and silver, wealth, grains and rice to the man who has faith in this Sutra, so that he will never be in lack of anything. He will obtain a healthy and peaceful body with no more worries, suffering and anger."



心常欢喜得好福田，不让恶鬼断其命根。若初生婴儿在七日之内，我等地神当保护，无令他夭折断命。

"His mind is always blissful for he has obtained the superior fields of blessing. No evil ghosts will be able to take away his life. If there is a new born baby, within the first seven days of his birth, we earth spirits will protect him so that he will not die at a young age."



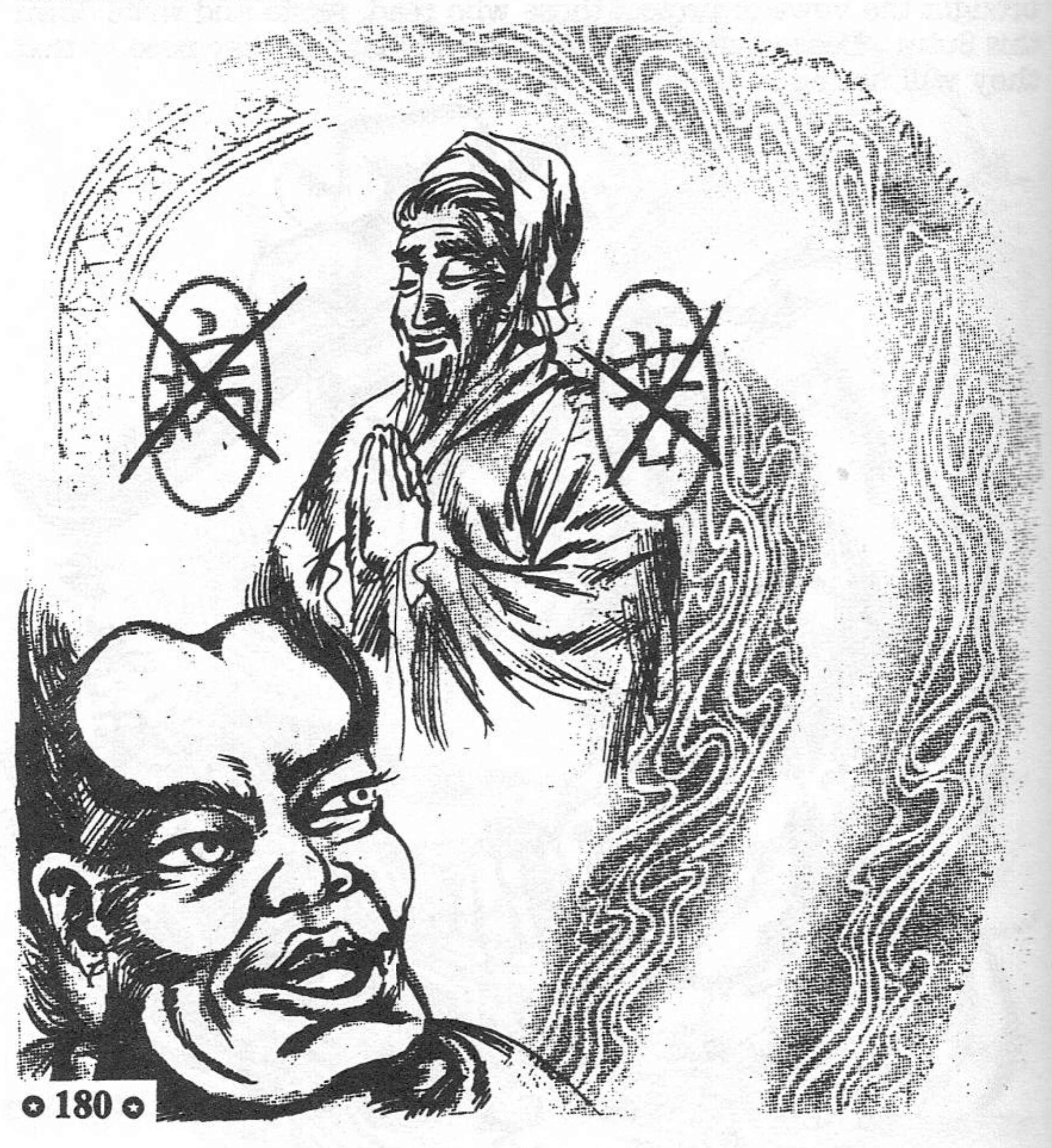
接着，法会中的金刚力士也向佛说：「世尊！如来说完此长寿灭罪护诸童子陀罗尼咒经之后，各大天王并其眷属，诸罗刹王，护法善神等，各各发心发愿，要护持读诵书写此经之人，供给所须，无令他欠缺乏少。」

After that, The Vajra of Great Strength also said to The Buddha at the assembly, "World-Honoured One! After The Thus Come One has spoken This Dharani Mantra of The Sutra of Longevity, The Extinction of Offences and The Protection of Young Children, all the different Heavenly Kings and their retinue, those raksa kings, The Dharma Protectors and the good spirits all brought the vows to protect those who read, recite and write down this Sutra. Besides they also offer them whatever they need so that they will not be in lack of anything."



我曾问大德婆伽婆说吉祥章句大神力咒，若有众生，在生之时一闻於耳，百劫千生都不会短命，而且得福寿无量兼无病苦。

"I once asked the Great Virtuous One Bhargavan who spoke the Great Spiritual Strength Mantra of Auspicious words. If there are living beings who are able to hear these words for once, in hundreds of thousands of life-time, they will not experience the suffering of a short life-span. Besides they will be endowed with innumerable blessing and lifespan. Besides their bodies will be free from sicknesses."



虽然有四魔在身，但不能逆乱作祟，还得寿命增长，可达一百二十岁。更能达到不老不死的境地，得不退转的果位。

"Even with the four Mara who are still dwelling in the body, they will be under controlled. So such a being will increase in lifespan. He may live up to one hundred and twenty years old. He can even attain a state with no aging and no-death. He will obtain the Fruition position of non-retreating."



一切佛弟子若有苦患重病，得闻此咒，即可免诸恶鬼夺其性命。金刚力士随即说咒：

"If those disciples of The Buddha who are infected with serious diseases are able to hear this mantra, the evil ghosts will have no way to take away their lives." Then The Great Strength Vajra said The Mantra:



多地夜他，旃达利，旃达罗毗提，旃达罗魔牛，旃达罗跛帝，旃达罗不梨，旃达罗门移，旃达罗底梨，旃达吠咩，旃突嘍，旃达罗婆罗仔，旃达罗勿达梨，旃达罗婆地移，旃达罗婆咩，旃达罗法祇，旃达罗卢寄，薮婆呵。

"'Duo-Ti-Ye-Ta, Zhan-Ta-Li, Zhan-Ta-Luo-Pi-Ti, Zhan-Ta-Luo-Mo-Niu, Zhan-Ta-Luo-Pa-Ti, Zhan-Ta-Luo-Pu-Li, Zhan-Ta-Luo-Men-Yi, Zhan-Ta-Luo-Ti-Li, Zhan-Ta-Fei-Mie, Zhan-Tu-Luo, Zhan-Ta-Luo-Po-Luo-Zi, Zhan-Ta-Luo-Fu-Ta-Li, Zhan-Ta-Luo-Po-Ti-Yi, Zhan-Ta-Luo-Po-Mie, Zhan-Ta-Luo-Fa-Zhi, Zhan-Ta-Luo-Lu-Ji, Su-Po-Ho.'"



佛说：「很好，很好！金刚力士！你现在能说此护诸童子吉祥神咒，你将会成为一切众生之大导师。」

The Buddha said, "Good indeed! Good indeed! The Great Strength Vajra! Now, as you are able to speak this Auspicious Spiritual Mantra of Protecting the Young Children, you will soon become The Greatest Leader and Teacher of all sentient beings."



佛转对文殊菩萨说:「文殊!你要知道这个神咒的威力，它是过去诸佛所宣说的，是为建立守护一切修行人。能增长人天寿命，能消除一切罪垢恶见，能护一切持经之人，增福延寿。」

The Buddha then turned to speak to Manjushri Bodhisattva, "Manjushri! You should know that this Mantra was proclaimed by all the past Buddhas. It has the awesome strength to protect all cultivators. Besides it helps to increase the lifespan of Gods and People and to eradicate all offences, defilement and evil views. It also helps to protect those who uphold this Sutra so that they will increase in blessings and obtain a prolongation of lifespan."



世尊又对文殊师利法王子说：「我灭度后，於五浊恶世中，若有比丘破坏我所建立的戒律，亲恋比丘尼及一切女子，或恋沙弥、沙弥尼，或食肉饮酒……」

Again, The World Honoured One spoke to the Dharma Prince Manjushri, "After my extinction, in the Evil World of Five Turbidities, if there is a Bhikshu who goes against the rules of precepts which are taught by me, who is attached to Bhikshunis and other girls, or who desires the Shramanas and Shramaneras, or who partakes meat and drinks wine......"



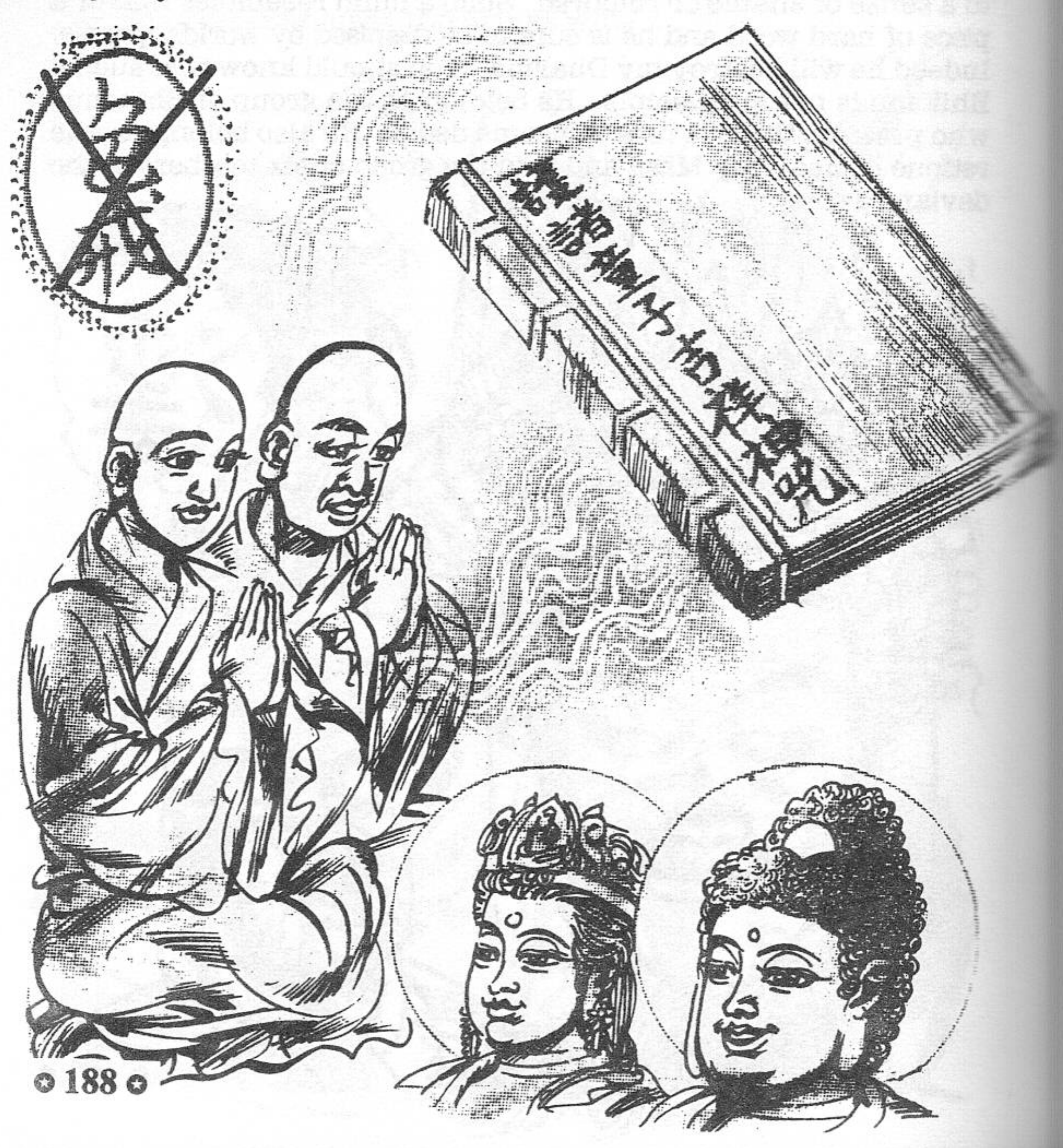
奸淫炽盛，或经营世俗不净之事业，而且还心如木头而无惭愧。定必被世俗人所轻贱，因而毁灭我法。当知这一类比丘就是五逆人，非我弟子；是天魔的眷属，是外道的六师。

"Who has strong and uncontrollable desires for love, or who carries out other impure worldly affairs, but still does not give rise to a sense of shame or remorse. Such a mind resembles that of a piece of hard wood and he is sure to be despised by worldly people. Indeed he will destroy my Dharma. You should know that such a Bhikshu is not my disciple. He belongs to the group of Bhikshus who pratises the five unwholesome deeds. He also belongs to the retinue of Heavenly Mara and is in the group of six teachers of the deviant path."



此一类比丘於现世会得短命报。若比丘尼破犯，亦同样受报。若能至诚忏悔以后不再重犯，更受持此经，即得灭罪长寿。

Bhikshus like these will presently obtain a short lifespan. Those Bhikshunis who break the precepts will also receive the same retribution. But if they are able to repent and reform sincerely, and never to commit such offences, besides receiving and upholding this Sutra, then they will be free from offences and obtain longevity."



还有，文殊！我灭度后，於五浊恶世中，若有菩萨诽谤他人，而自赞其功德善美，不肯将大乘经典传授教人，这样的菩萨是魔伴侣，非真菩萨。

"Moreover, Manjushri! After my extinction, in the Evil World of Five Turbidities, if there are Bodhisattvas who slander others, who enjoy praising themselves for being full of merits, virtues, goodness and beauty, who are stingy to teach and pass on the Great Vehicle Sutras to others, such Bodhisattvas indeed belong to the retinue of the Mara. They are not true Bodhisattvas."



若能至诚惠心受持此经，书写读诵，即得诸佛的不坏金刚常身。还有，文殊！我灭度之后，於五浊恶世中，若有国王杀害父母，无理诛斩六亲，不依正法行事……

"But if such a Bodhisattva is able to sincerely and wholeheartedly receive and uphold this Sutra, to write it down, read and recite it, then he will also obtain an indestructible, permanent Vajra Body just like all the Buddha. Moreover, Manjushri, after my extinction, in the Evil World of Five Turbidities, if there is a king who kills or harms his parents, who kills the relatives without any reasons, who does not carry out his duty in accord to the Proper Dharma......"



无理兴兵侵讨他国，忠臣劝谏及遭刑戮，自己却淫欲无度，违背先王所建立之正法，破坏塔寺，焚烧经像等，便会面临水旱之灾，风雨不调，国民饥饿，疾疫死亡。

".......who invades other countries for no reason at all and who kills the loyal officers if they try to advise him. On top of that, he himself indulges deeply in sexual desires and goes against The Proper Dharma which was set up by his forefathers in the King's Lineage. Besides he destroys the Buddha's pagodas and temples, and burns down the Buddha's images and sutras. The country of such an evil king will face the calamities of flood and drought. The wind and rain will not come at proper time and so the citizens will suffer from thirst and hunger. Many of them will die of plague."



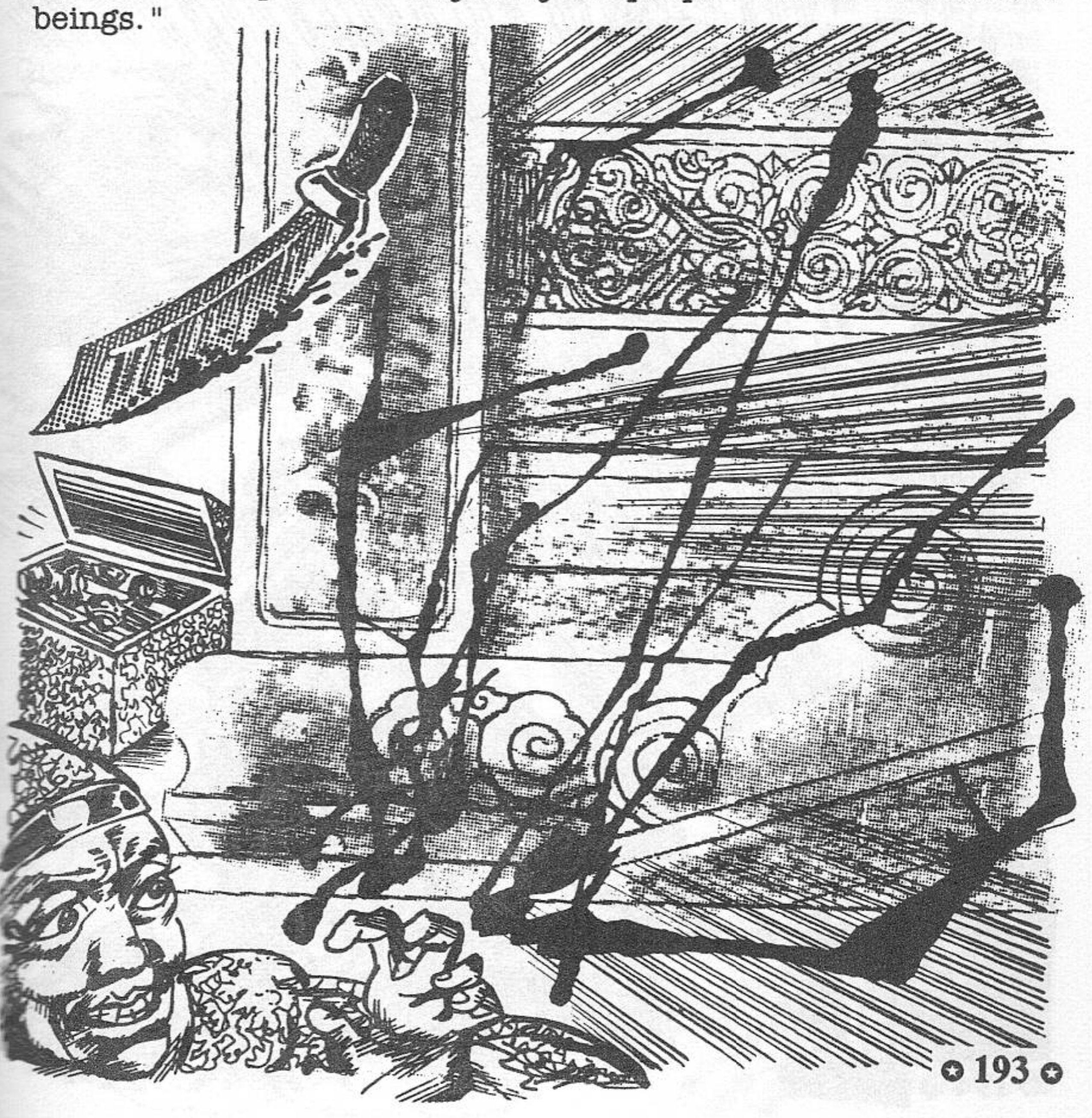
因国王无道，故此，现世会短命，死后即堕入大阿鼻地狱。若能书写此经流通供养，至诚忏悔罪业，依先王建立之正法行事，即得长命。

"As the king is unruly, so he will obtain a short lifespan in this life. After he has passed away, he will fall into the Great Avici Heil. But if he is able to write down this Sutra, to propagate the Sutra widely besides making offering to it, to repent and reform sincerely his offences, and to carry out the tasks and country's affairs in accordance to the Proper Dharma set up by his forefathers in the King's Lineage, then he will gain longevity."



还有，文殊！我灭度以后，於五浊恶世中，假若有大臣及一切朝廷命官，安享俸禄却不尽忠职守，又无惭愧心，专行矫诈，谄佞不忠，贪赃枉法，欺压百姓，滥杀无辜。

"Moreover, Manjushri! After my extinction, in the Evil World of Five Turbidities, if there are High Officers and those officers appointed by the Royal Palace, who enjoy the salary but do not carry out the duties wholeheartedly. These unfaithful officers are not shameful nor do they feel remorseful in their misdeeds. They are pretentious and deceitful. They praise falsely and are not loyal to the country. They are greedy and corrupted, and go against the law. On top of that they bully the people and kill the innocent beings."



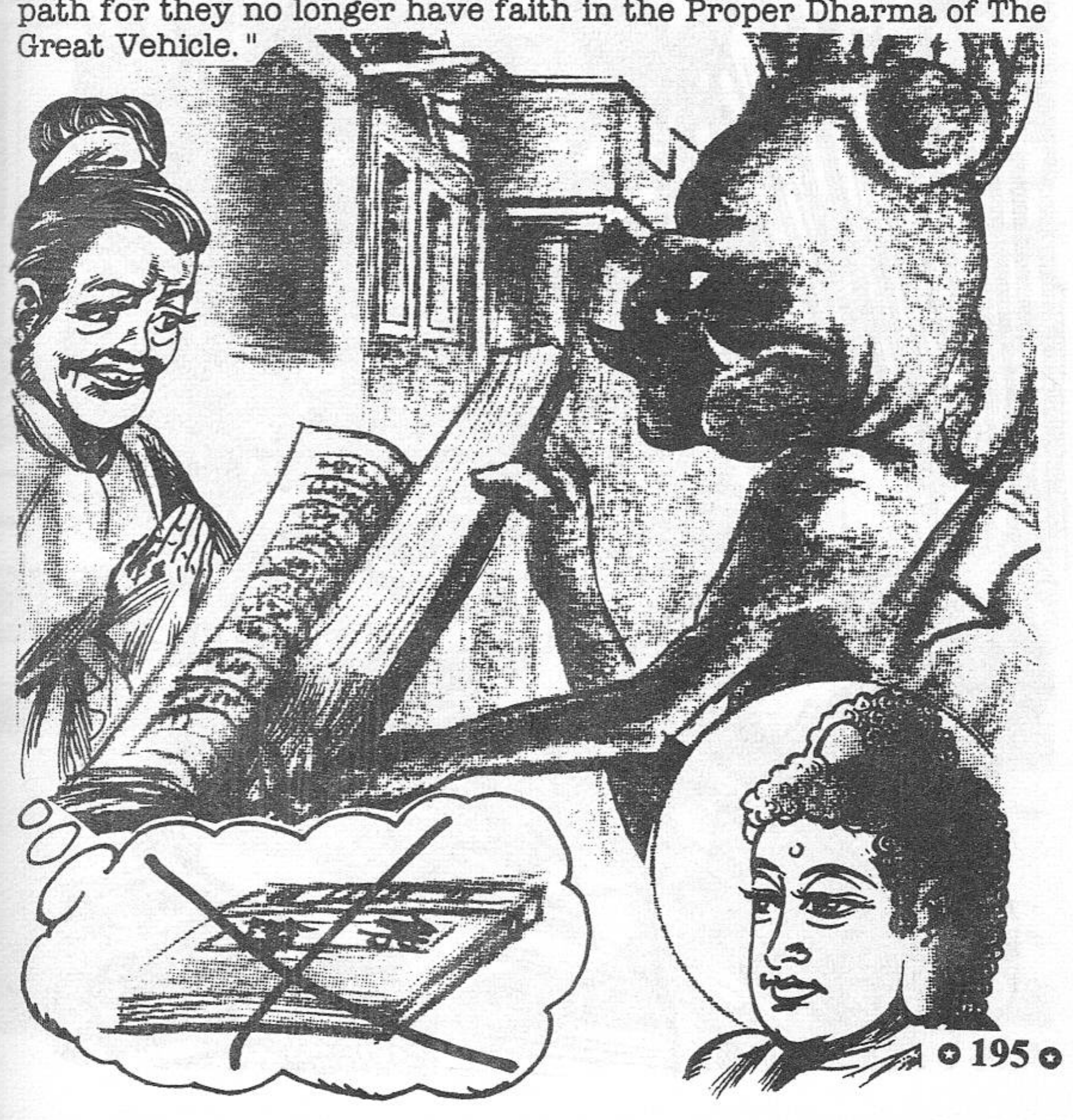
恃权势任意取他人财宝，危害国家人民，加上轻慢经典，障碍大乘佛法广传。这样的人，现世会短命，死后堕入阿鼻地狱，没有出狱之期。

"With the power, strength and position, they claim others' wealth and jewels as their own without any consideration. They also harm the people in their country. In addition, they look down on Sutras and obstruct the propagation of the Great Vehicle Buddha Dharma. People like these will obtain a short lifespan presently. After they have passed away, they will fall into the Avici Hell and never will they obtain a release."



若能至诚忏悔，加上受持此经，书写读诵，即得长命，永保官位享受天禄。还有，文殊！我灭度之后，於五浊恶世中，若有居家学佛之善男信女，转信外道颠倒邪见，不信正法大乘经典。

"But if they are able to sincerely repent and reform, in addition to accept and uphold this Sutra, write in down, read and recite it, then they will obtain longevity and are able to retain their position as High officers and enjoy the wealth. Moreover, Manjushri, after my extinction, in the Evil World of Five Turbidities, if there are Good Men or Good Women who dwell in the homelife to practise The Buddha's teaching, but later they change their faith and believe in the confused and evil views of the deviant path for they no longer have faith in the Proper Dharma of The Great Vehicle."



如这样的人，纵使有无量百千金银，而怀悭吝，却不断贪求财利。有钱而不去布施救济一切贫苦之人，又不能书写十二部经受持读诵，而求免无常恶鬼之苦，是绝无可能的。

"People like these are very stingy. They prefer to store up the innumerable amount of hundreds of thousands of gold and silver pieces but refuse to give them away. Their greed is never satiated for they will continue to seek and acquire more wealth and benefit. These rich people do not enjoy giving in order to relieve the poors. Besides, they cannot write down, accept, uphold, read and recite the Twelve Divisions of Sutras. They will never be able to escape the suffering which is brought about by the Ghost of Impermanence."



这种人，其家宅会无缘无故虚耗，灶下突然出现雀鸟，蛇入厅堂睡房，狗忽然上屋舍，老鼠鸣出百种声音，许多野兽飞禽争相入其舍宅。

"The household of such a person will not be peaceful. Inauspicious events will take place in the most unlikely manner without any reason at all. For examples, there may have the sudden appearance of sparrows under the stove; the snake will glide into the halls and bedrooms; the dogs may suddenly climb up the house while the rats will produce hundreds of kinds of sounds. Many wild animals and birds will try to push their way into his house."



百种魑魅鬼怪出现家中。因为看见鬼怪，心便烦恼恐惧，因烦恼恐惧齐集，以至短命。若能受持书写此经，流通给人读诵，即能摧破以上怪事，反得长命。

"Hundreds of kinds of ghastly ghosts of the forests will appear in his house. Because of seeing the ghosts and strange sights, the man will be afflicted and is extremely frightened. Such a man may die young because he is tortured by these afflictions and frightening appearances. But if he is able to accept, uphold and write down this Sutra, and widely circulate it for people to read and recite, then he will over-power the above strange happenings. He will then obtain a long lifespan."

还有，文殊！我灭度之后，於五浊恶世中，若有众生，为人父母，儿女长大成年，因怜愍牵挂而得心病。是什么原因呢？

"Moreover, Manjushri, after my extinction, in the Evil World of Five Turbidities, there are those living beings who as the parents in the family, will continue to pity and worry about their grown up children. Because of worries and over-concerned their mind is always unsettled. What is the reason behind this?"



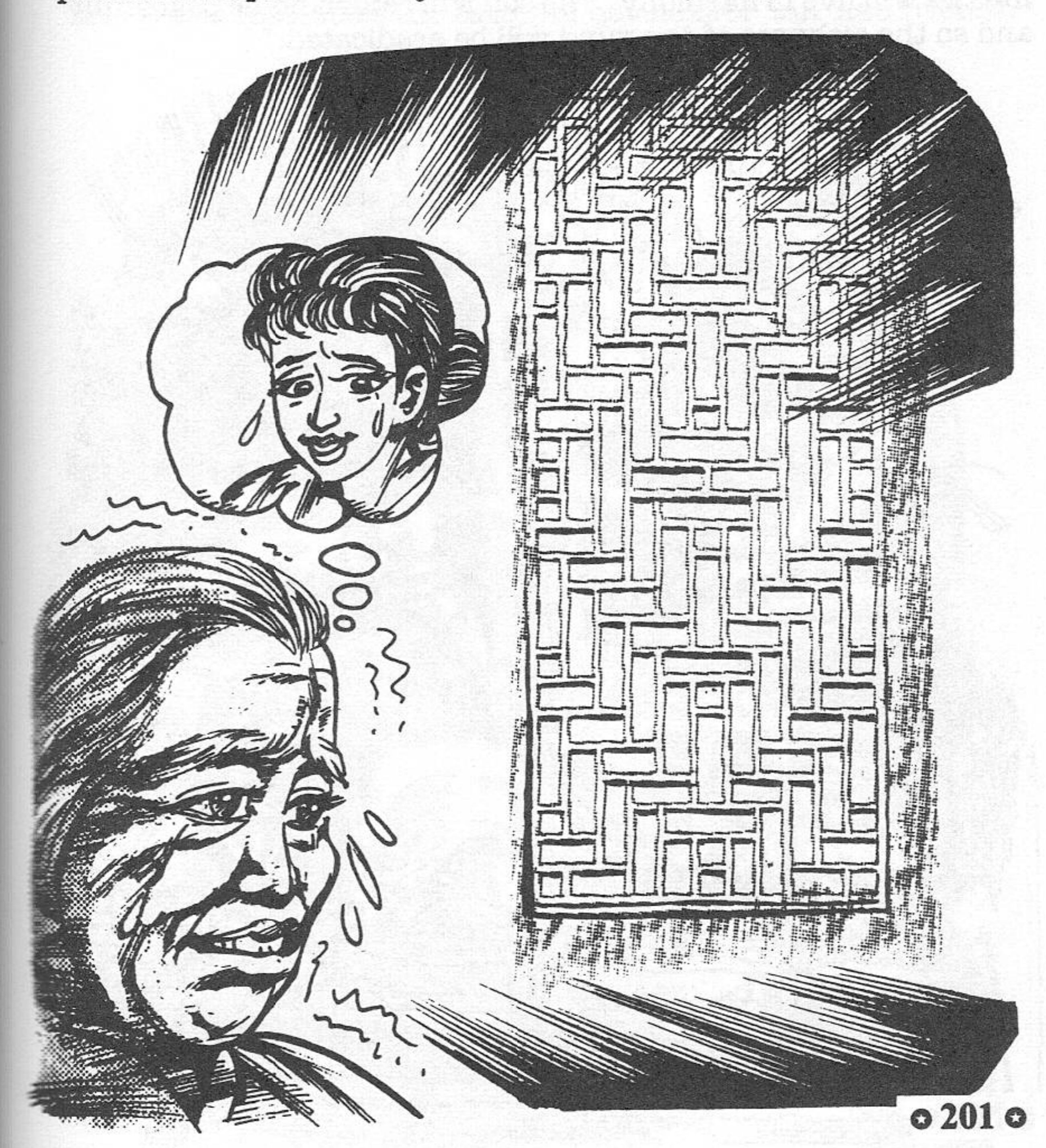
例如男孩长成，被充兵役，这是王法制度，身不由己。令父母悬令，名之为心病。或女儿长成，许配夫家而被轻贱，夫妇不和，要受家姑之气。为此悬念女儿而成心病。

"For examples, the boy who has grown up to be a man is forced to enter the military force according to the law of the country. He is not free to go anywhere and his parents will continue to worry about him. Such is called the sickness of the mind. Or may be the grown-up daughter who has already married is being looked down by the husband's family. The husband and wife never live in harmony. The daughter will be bullied by the mother-in-laws. Because of overconcerned over their daughter, the mind is never at ease."



因为有心病之故，终日忧愁苦恼，因终日忧愁苦恼便会百病缠身，现世百病缠身，必然短命。

"Because of an unsettled mind, a man is tortured by worries, suffering and anger throughout the day. This will again cause him to fall sick easily. He will suffer from all kinds of diseases in the present lifespan. Finally he is sure to die young."



若能书写受持此经，即得长命。以经咒之力量，使婚姻美满，姻亲和顺，儿子平安返家，从而心病也得消除。

"But if a man is able to write down, accept and uphold this Sutra, then he will obtain longevity. Because of the strength of the Sutra and Mantra, the marriage will be successful and blissful. The in-laws will live in harmony. The son will return home peacefully and so the sickness of the mind will be eradicated."



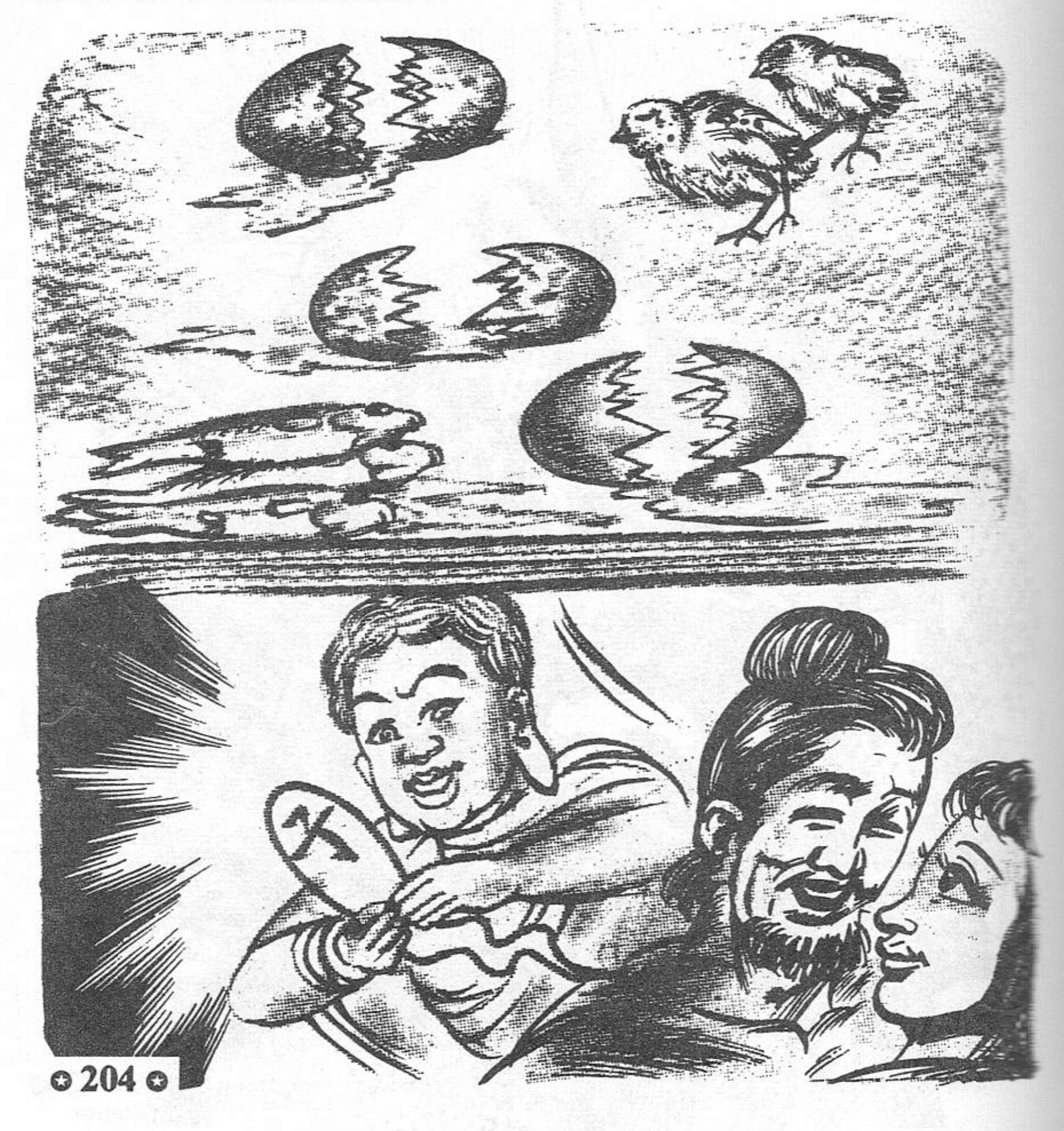
还有，文殊！我灭度之后，於五浊恶世中，若有众生，心无慈悲，杀生害命，食啖十种众生之身肉。文殊！要知道这样如杀父母，如食六亲。

"Moreover, Manjushri! After my extinction, in the Evil World of Five Turbidities, there are living beings who are not replete with a mind of kindness and compassion. They kill and harm the living beings and devour the flesh of all kinds of animals. Manjushri! Such behaviour is the same as killing one's parents, and it also resembles the eating of our next of kin and friends."



因为杀生害命，又加上伤胎，为此现世短命。假使夫妇交合之时，也会被恶罗刹食啖其精，令无子息后代。

"Because of killing and harming the living beings, in addition to destroying the foetus, such a man will lead a short lifespan presently. Even when the husband and wife are having coition, the sperms will be eaten by the Evil Raksas and so they will have no children in future."



若能书写受持读诵此经，即能免短命绝后之恶果。还有，文殊！我灭度之后，於五浊恶世中，一切众生因没有宿命神通，故不知因果轮回，暂时得到人身，便视为快乐。

"But if he is able to write down, accept, uphold, read and recite this Sutra, then he can escape the evil fruition of a short life with no children to carry down his surname. Moreover, Manjushri, after my extinction, in the Evil World of Five Turbidities, all living beings are born without spiritual penetration of the past lives. So they do not know the rotation of cause and effect. When they temporarily obtain the human forms, they feel that they should fully enjoy themselves presently."



纵容此身去造罪业，或诽谤他人，或恃权贵富豪，起种种恶心，威挟他人性命，又不信大乘经典，贡高我慢。

"Besides, such a man will create all sinful karma with his body. May be he enjoys slandering others, or he may make use of his powerful, honourable and wealthy disposition to threaten others' lives. He will give rise to all kinds of evil thoughts. On top of that he will have no faith in the Great Vehicle Sutra for he is arrogant and proud."



像这样的人，现世会得短命报。若能至心诚意忏悔，调和柔软其心，书写此经，并受持读诵，以此善根之力，能延长寿命。即使有病患灾厄，终不会横死。

"People like these will not live long presently. But if such a man is able to repent and reform sincerely, and with a subdued, soft and gentle mind, he is able to write down this Sutra. Besides he will accept, uphold, read and recite it. With the strength of such good roots, he may have the chance to prolong his lifespan. Even if he is seriously sick and has to face all calamities and dangers, he will never die in accidents."



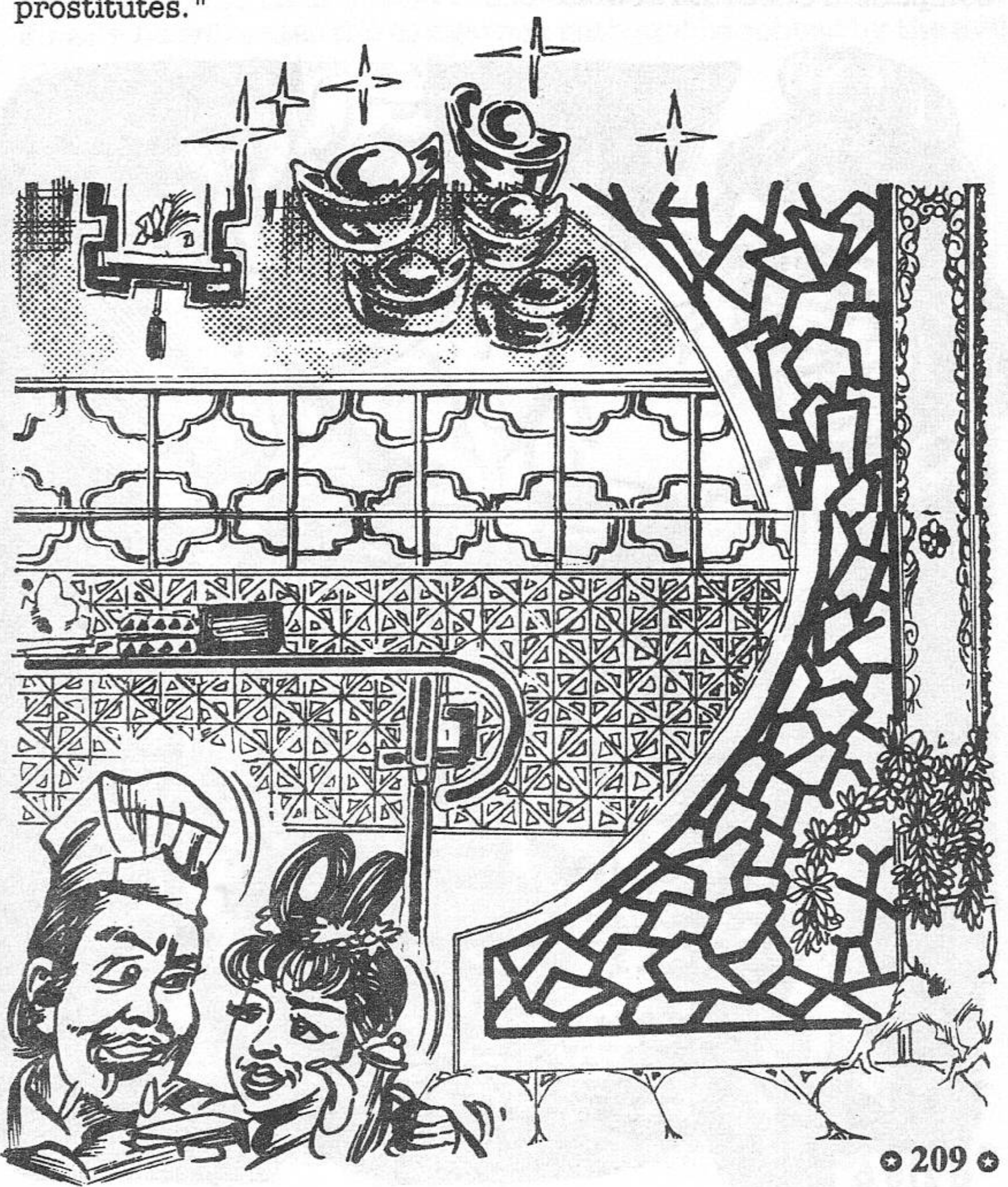
还有，文殊！我灭度之后，於五浊恶世中，若有众生，或奉君王敕，出使他国。或奉父母之命，必须经险道或远洋经商，以求珍宝财富。

"Moreover, Manjushri! after my extinction, in the Evil World of Five Turbidities, if there is a living being who has to represent the country to go to another country with the order of the King, or who has to seek for treasures and wealth so as to fulfill the wishes and instructions of his parents. He may have to go through dangerous path and cross over the deep sea to carry out the business affairs."



因有财利而生娇慢贡高，於是围棋赌博，跳舞娱乐，交恶朋友，亲近淫女。

"And after such a man has obtained lots of wealth and benefits, he becomes proud, arrogant and stubborn. He practises all evil deeds such as playing the chess, gambling and dancing. He will make friends with the evil men and spend his money on prostitutes."



不受君王敕命，不听父母教诫，终日嗜酒耽淫，最后只有丧身殒命。

"As he does not follow the order of the King, neither does he listen to the teaching and advice of the parents, he will lose his life finally for spending too much time in drinking and seeking the companion of beautiful women."



又即使侥幸保存残命，还剩财宝，却因酒能乱性，令神志不清，以至不知道路安危，最后被恶贼劫夺财宝，因而害命。

"Or at times he may be lucky enough to stay alive with a little more treasure and wealth. But because of drinking, his mind gets confused and so he is unable to differentiate the safety of the roads. Finally he will enter the dangerous path and be robbed by the evil robbers. He will then be killed."



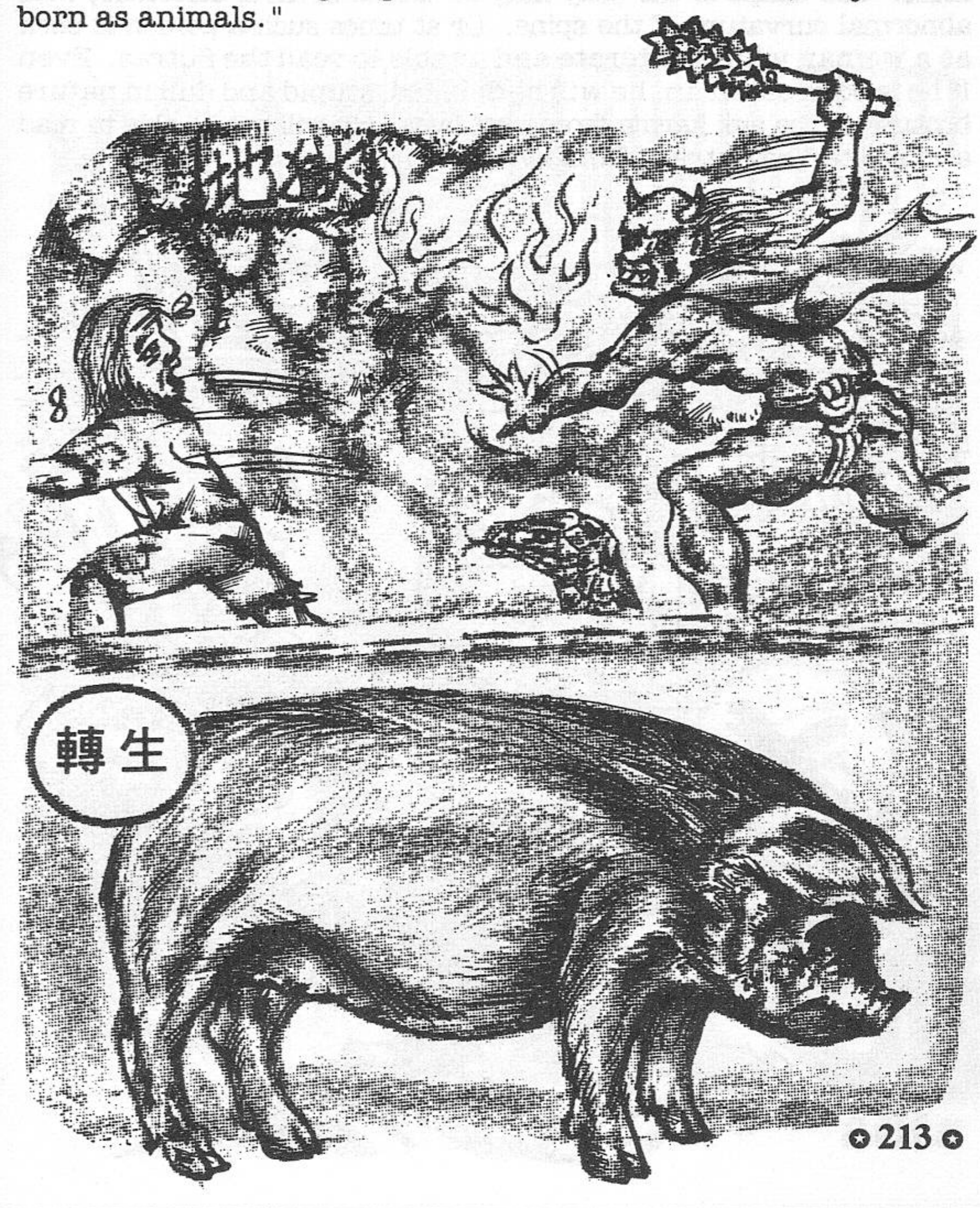
若能书写此经，广发誓愿，所在之处，恶贼退散，一切恶兽不能加害，心生欢喜，身得安稳，财宝不失。以经咒之力，故此得长寿命。

"But if he is able to write down this Sutra, to widely bring forth the deep vows, then wherever he dwells, the evil robbers will not come forth. All evil animals will be unable to harm him. His mind is blissful and so the body is naturally calm at ease. His wealth and jewels will always be with him. With the strength of the Sutra and Mantra, he will obtain a long lifespan."



还有，文殊！我灭度之后，於五浊恶世中，若有众生，因作恶业，死后堕入地狱，地狱苦报尽，出狱还要受畜生身。

"Moreover, Manjushri! After my extinction, in the Evil World of Five Turbidities, there are living beings who have created bad karma and fallen into the hells after passing away. After they have finished undergoing the retribution of the hells, they will be born as animals."



设使得了人身，却六根不具，或聋盲喑哑，或瘫残背瘘，或受女人身，而且不识字、不识经。即使得了男身，却因过去所造的恶业，故得愚痴暗钝，不能读诵此长寿经。

"Even if such a man is able to obtain a human form, his six roots will be incomplete. May be he is born deaf, blind, dumb and mute. The shape of the body may be hunch backed, deformed, with abnormal curvature of the spine. Or at times such a person is born as a woman who is illiterate and unable to read the Sutras. Even if he is born as a man, he will be deluded, stupid and dull in nature because of the evil karma from past lives. He will not be able to read and recite The Sutra of Longevity."



因此心生忧愁苦恼，以至形成心病。因有心病，故现生短命。

"As he is always worried and experiences all kinds of sufferings and anger, his mind is never at ease and so he will die at a young age."



若能请善知识为其书写，转送他人，自己又一心恭敬礼拜此经，以此无量功德消其恶业，以后就不会受此恶报，现世亦得长寿。

"But if he is able to invite the Good Knowing Adviser to write the Sutra for him in order to give to others, besides making obeisance respectfully and wholeheartedly to the Sutra. With the innumerable merits and virtues thus accumulated, he will never have to undergo such evil retribution. Presently he will obtain a long lifespan."



还有，文殊！我灭度之后，於五浊恶世中，若有众生死亡之后，在生的眷属於七日之内，或四十九日之内，为亡者建造功德，广作善事。於七分功德中，亡者只能获得一分。

"Moreover, Manjushri! After my extinction, in the Evil World of Five Turbidities, if there is a living being who after his death, his relatives are able to practise good deeds on his behalf so as to create merits and virtues for him within the first seven days or forty-nine days. If the merits and virtues were to divide into seven portions, the dead one can only obtain the benefit of one portion."



反之，若能在世之时，於四十九日之内，停止一切家事俗务，书写此经，香花供养，礼佛请僧，更设办七斋，广修供养，所得功德如恒河沙。

"On the contrary, within forty-nine days, if a man who during his present lifespan is able to stop all household and worldly activities to write this Sutra, to offer incense and flowers to it and to make obeisance to The Buddha. He also specially prepares seven times of Vegetarian Food as Dana to offer to the Sangha in order to cultivate offering widely. The merits and virtues thus accumulated will be as many as there are sands in the Ganges River!"



这样，此人现世便得长寿，永远不落三恶道受苦。若已死亡，其亲属便用其自身之资产，广行布施济贫，供养十方，这样建福修德，七分功德亡者全获。

"By doing so, such a man will obtain a long lifespan presently. He will never fall into the three evil paths to undergo acute sufferings. If he has already passed away, his next of kin can then use, his wealth and property to practise giving widely, to relieve the poors and make offering to the virtuous ones in the ten directions. If they can cultivate such blessings and virtues for him, the dead one will obtain all the seven portions of merits and virtues."



还有，文殊！我灭度之后，於五浊恶世中，一切众生不行孝道，心无慈悲，作五逆罪。对父母不感恩，对兄弟姐妹不亲爱。

"Moreover, Manjushri! After my extinction, in the Evil World of Five Turbidities, if there are those living beings who are not filial to their parents, who are unkind and with no compassion. Instead, they create the five unwholesome deeds. Besides, they are not grateful to their parents, neither do they show any love towards their brothers and sisters."



但行道天王仍然绕四天下，奏出种种音乐。还遣其眷属於三斋月，下至阎浮提，饶益一切众生。倘若被横祸恶病所加，行道天王还为其驱除恶鬼，令其痊愈。

"But the Heavenly King Who Practises The Path still goes around all worlds under the Heavens, playing all kinds of music. He also sends His retinue of relatives to Jambudvipa during the Vegetarian Diet Months so as to bring benefit to all living beings. If a man is involved in accidents or falls sick seriously, The Heavenly King Who Pratises The Path will still help him to get rid of the evil ghosts. Then he will recover from sickness."



不过，众生不行孝道，嫉妒造恶，必然会招致行病鬼王以恶气吹嘘，令其得病。或得瘟疫重病，或乍寒乍热，虚劳下疟，或邪魔鬼入身，令神志不清，或全身癣癞慢性病等。

"But, if the living beings are not filial to their parents, are full of jealousy and create evil deeds, they will fall sick for encountering the Ghost King Who Disperses Diseases. The Ghost King will blow the foul air at them. They will then be infected with diseases of plague, or feel cold and hot alternately. They will be weak because of Malaria, or get confused when they are controlled by evil ghosts. Or the whole body is infected with ringworm and other chronic diseases."



若能於年初一，烧香散花，清净身心，书写此经。或以七日之时间，礼佛请僧，斋戒沐浴而读诵此经。以这样的善功德，终身不会有疾疫。因无疾疫，故得长寿。

"But if such a man is able to purify his body and mind, burn incense and shower flowers before writing down this Sutra, on the first day of the first Lunar month, or make obeisance to The Buddha and offer Dana to the Sangha besides upholding the precepts and observing the vegetarian diet before reciting this Sutra for seven days. Then, he will never fall sick forever because of the good merits and virtues. He will gain longevity."



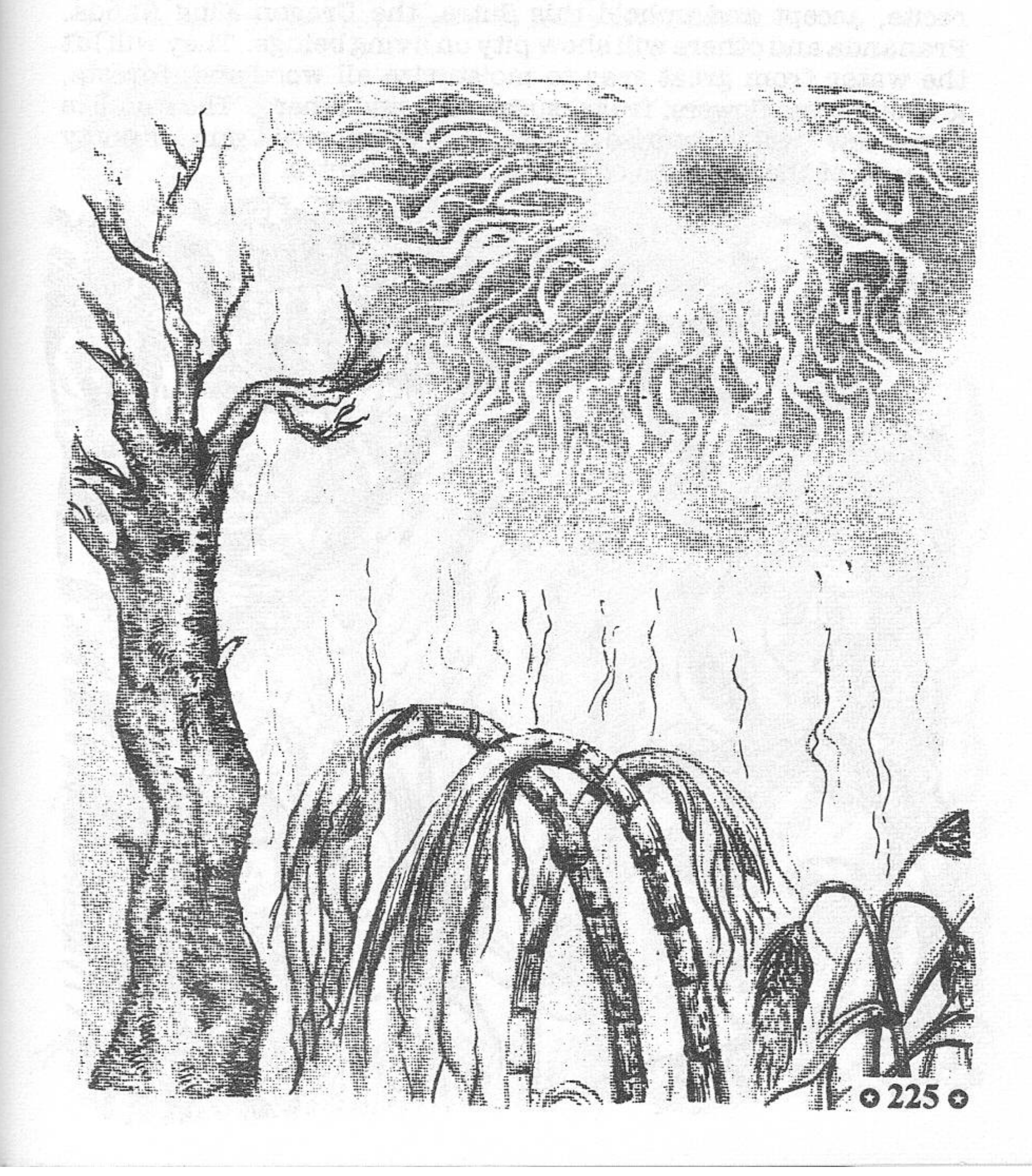
还有，文殊！我灭度之后，於五浊恶世中，因众生根性渐趋下劣，福德微薄，末劫将尽，便有七个太阳同时照耀。即使没有七个之多，但因国王无道，令天大旱，炎热如火烧。

"Moreover, Manjushri! After my extinction, in the Evil World of Five Turbidities, the root of living beings is gradually deteriorated and the blessing is getting less. At the end of the kalpa, there will appear in the sky the seven suns which shine at the same time. Even if there are not as many as seven, but due to the King who is lack of virtue, the land will face drought, with the air resembles that of burning fire."



大地上所有一切草药林木，百谷甘蔗，稻麻花果等，都会枯死。

"All the grass, herbs, wood and forests, the hundred kinds of grains and sugar cane, the rice, hemp, flowers, fruits and others on the earth will wither and die."



若国王及所有众生，能读诵受持此经典，难陀龙王及婆难陀龙王等会怜愍众生，提大海水降注甘露，令一切丛林，百谷草药，花果甘蔗等得到滋润，雨泽群生。因以此经咒之力，皆得长命。

"But if the King and all living beings are able to read and recite, accept and uphold this Sutra, the Dragon King Nanda, Prananda and others will show pity on living beings. They will lift the water from great seas to moisturize all woodland, forests, grains, herbs, flowers, fruits, sugar cane and others. The rain like sweet dew will moisturize all beings. Everyone will gain longevity because of the strength of the Sutra and Mantra."



还有，文殊！我灭度之后，於五浊恶世中，若有众生，买卖斗量不公，秤磅欺诳，贪取不义之财。以其所作罪业，死后必堕地狱。

"Moreover, Manjushri! After my extinction, in the Evil World of Five Turbidities, if there are living beings who without righteousness are greedy for wealth while carrying out the business affair. They cheat the customers by adjusting the weighing machines and giving wrong measurements. Such sinful karma will bring them down to Hells after death.



报尽出狱，会受畜生身。所谓牛马羊驴，猪狗象等，一切禽兽，虫虻虫蚁等。

"After the retribution in the Hells, they will be born as animals like cows, horses, goats, donkeys, pigs, elephants, birds and other wild lives, worms, mosquitoes, ants and other insects."



若有大菩萨以慈悲心，於一切畜生禽兽、蛇虫鼠蚁等之前，转读此经，令其闻在本识。以经咒之力，令其各从其类皆得解脱。

"If there is a great Bodhisattva who is replete with kindness and compassion is to recite this Sutra repeatedly before all animals, birds, wild lives, snakes, worms, rats, ants and others, so that they will hear this Sutra in their original consciousness, then these beings will each attain liberation from their groups and kinds with the strength of Sutra and Mantra."



此等畜生微类，舍此身已，得生天上享受快乐。若有菩萨，无慈悲怜愍心，不能广说此经典，就不是佛的弟子，而是魔之伴侣。

"These animals and minute beings will leave their present life forms and be born in the Heavens to enjoy bliss. But if there is a Bodhisattva who is not replete with kindness and compassion, who does not have pity on living beings, and is unable to widely proclaim this Sutra, then he is not the disciple of The Buddha. He belongs to the retinue of Mara."



还有，文殊！我灭度之后，於五浊恶世中，若有众生，心中轻慢，不信佛法经典，诽毁我法。

"Moreover, Manjushri! After my extinction, in the Evil World of Five Turbidities, if there are living beings who are arrogant and have no faith in the Sutra of Buddha Dharma, besides they slander my Dharma."



或有人说佛法，却无心去听。以这样的罪业，现世便得短命，死后亦会堕地狱。

"Or when there is a man who speaks The Buddha Dharma but the audience is not attentive, then with the above offences, they will obtain a short lifespan. After passing away, they will be born in the Hells."



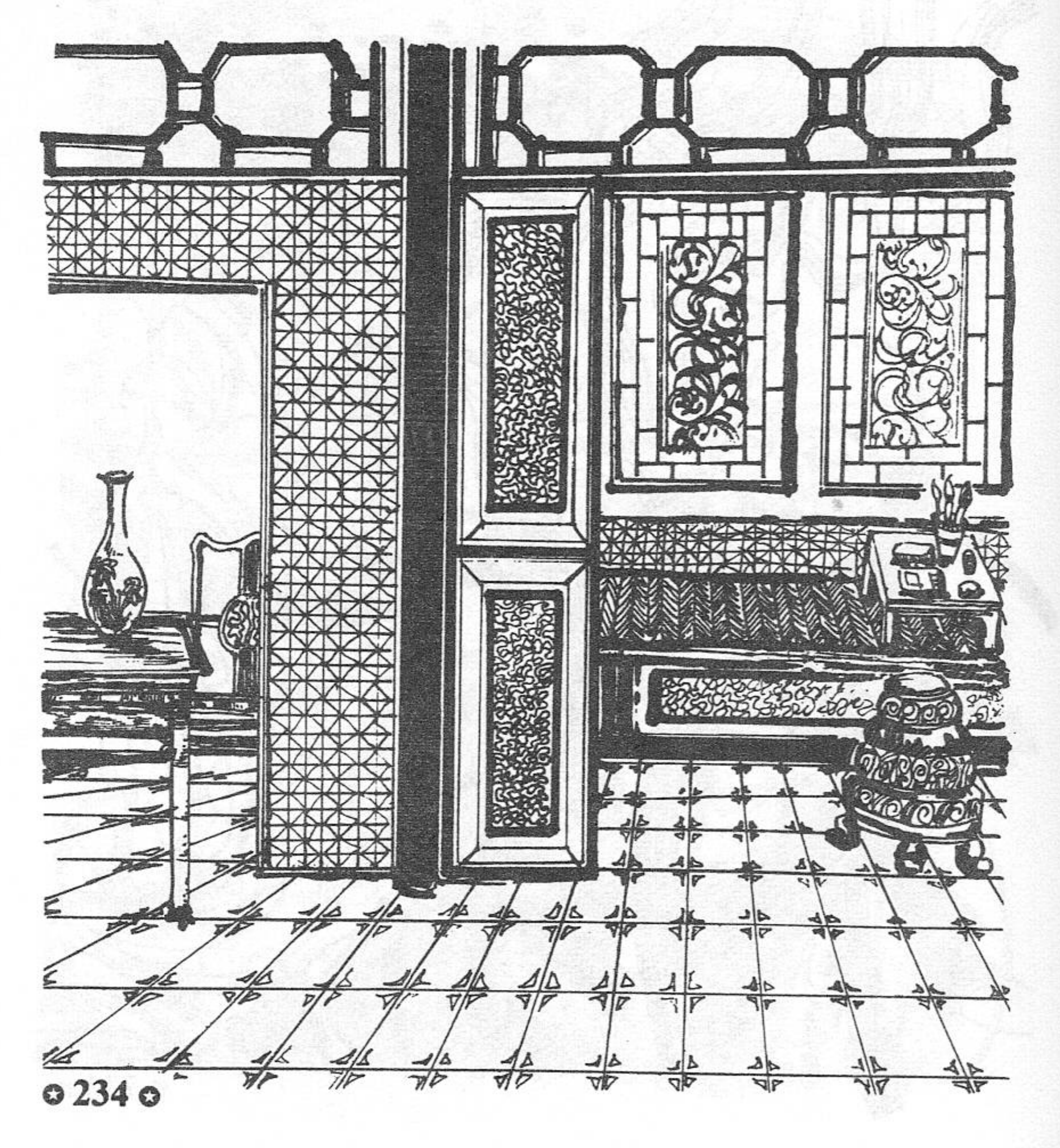
若有道场开讲此长寿经，一切众生能前往听讲，或劝人同往听讲，分坐与人。

"If there is a Way-Place which lectures on this Sutra of Longevity, and all living beings are able to go and listen to the Sutra, or exhort others to do so besides sharing the seats with them."



这样的人，就是佛门栋梁，能得长寿之乐，不会堕落三恶道。若宣讲此经法时，可以随室大小而建立清净坛场。

"Such people are the great Dharma Protectors in Buddhism. They will obtain longevity and never fall into the three Evil Paths. If there is a man who wishes to speak this Sutra, then he can simply arrange a pure Way-Place in accordance to the size of the room."



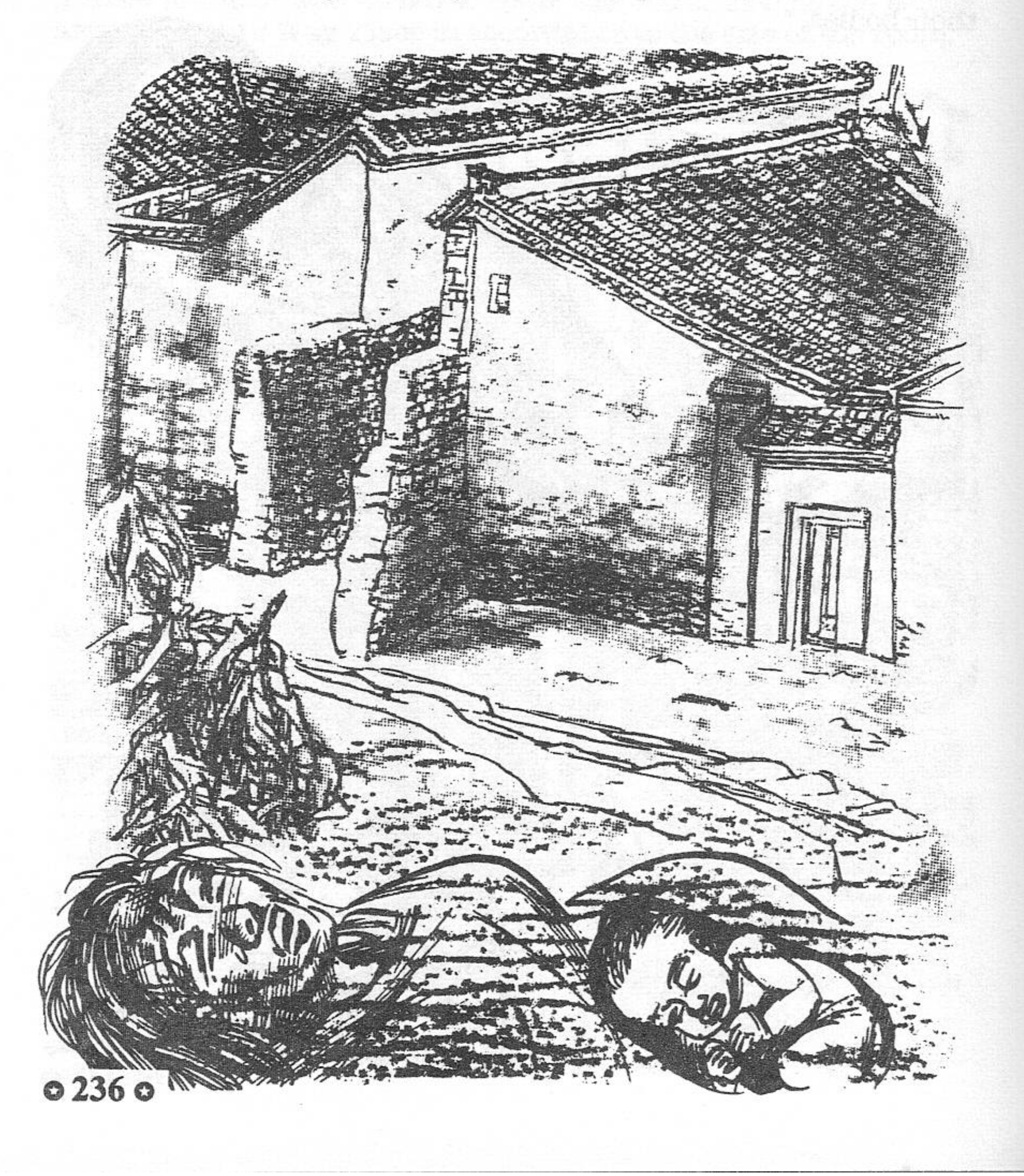
还有，文殊！我灭度之后，於五浊恶世中，一切女人，身怀胎孕，为滋补而杀害一切生命，或食一切卵类。

"Moreover, Manjushri! After my extinction, in the Evil World of Five Turbidities, all those pregnant women who kill and devour the flesh of living beings or eat the eggs so as to strengthen their bodies."



像这样没有慈愍心，现世即得短命报。
分娩时必定难产，因为难产，可能会断送性命。

"Such a woman who is lacking in kindness and compassion will get the retribution of a short lifespan presently. She will face a difficult delivery and might even die from it."



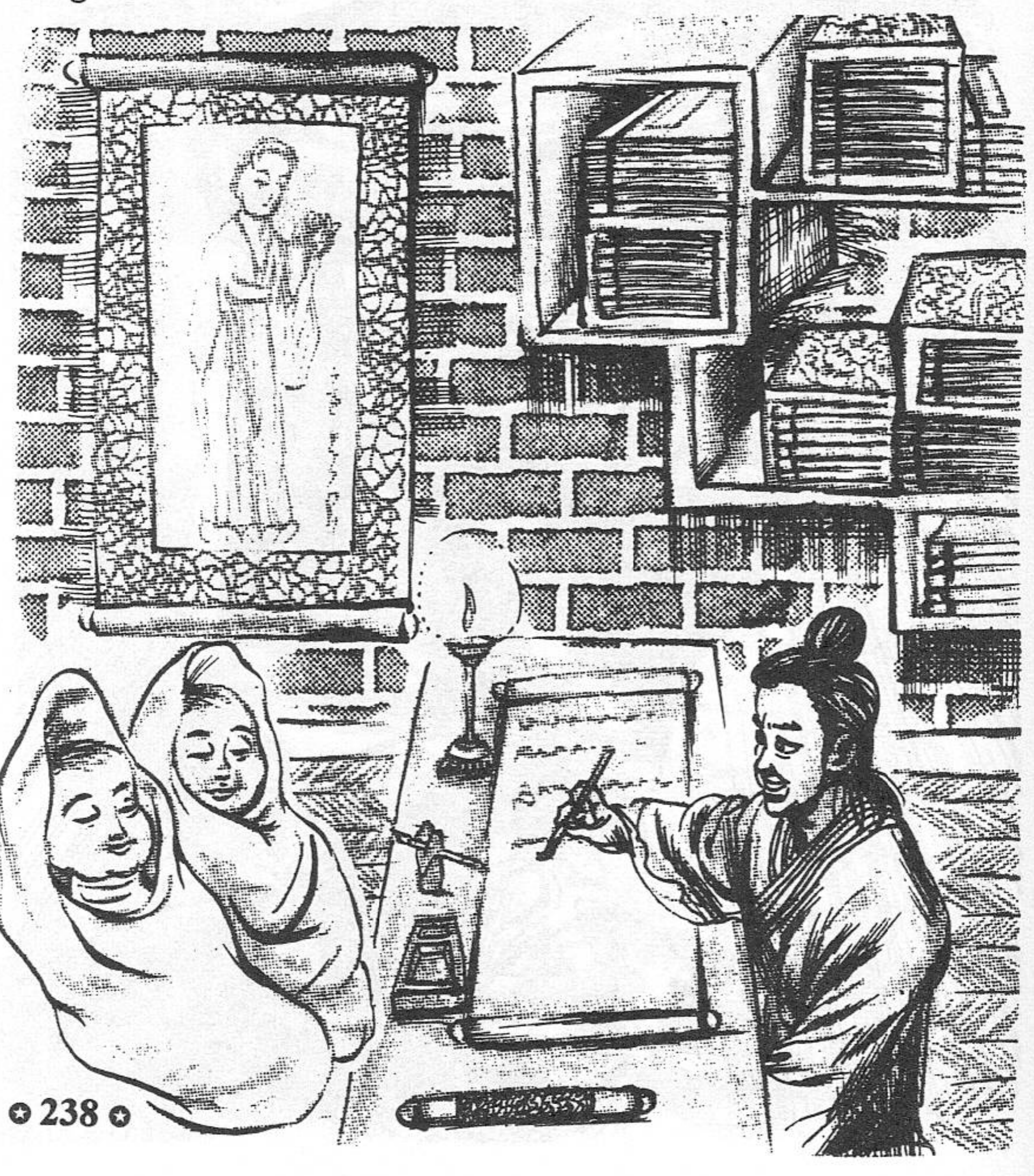
即使安然产下婴儿，却是冤家来索债，非是有利之善知识。

"Even if she can deliver the child safely, he is indeed the creditor or enemy who comes to seek a repayment of debts. He can never be the good knowing adviser who is beneficial to the family."



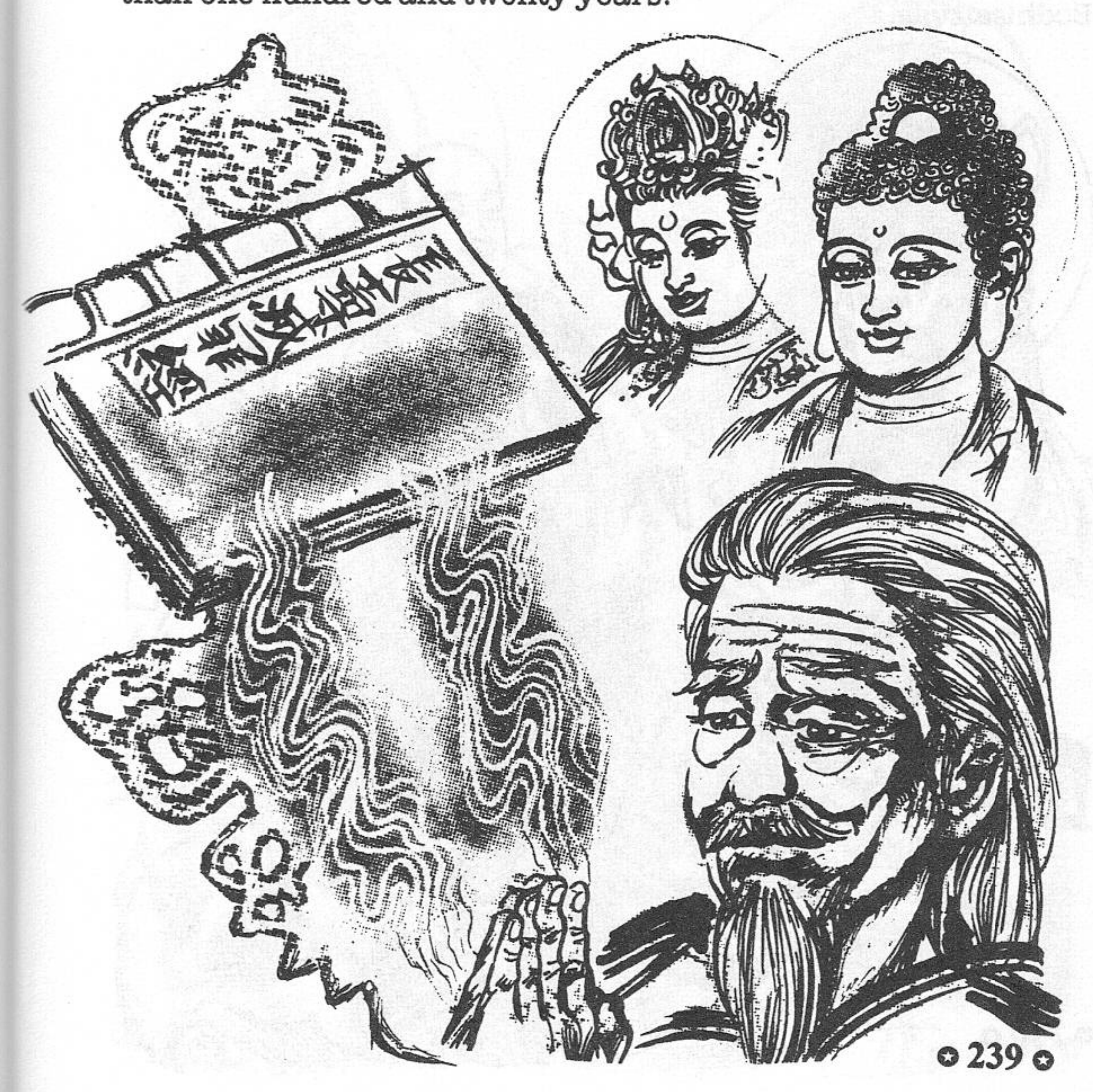
若能广发善愿，又能书写此经，受持读诵，即能令难产变为顺产，没有一切灾障，子母都得大安乐。求男得男，求女得女，随愿而生。

"But if this woman is able to bring forth good vows besides writing down this Sutra, accept, uphold,read and recite it, then she will not have to face a difficult delivery. Safely she will deliver the child without any hindrance. Mother and child will both be blissful. She will get what she has vowed for, either a son or a daughter."



接着，世尊又对文殊师利菩萨说：「我现在所说此长寿灭罪十二因缘佛性经，亦是过去诸佛之所共说。若有众生受持读诵此经，多获福利，现生寿命可超过一百二十岁。」

"Again, The Buddha spoke to Manjushri Bodhisattva, "This Sutra on Buddha's Nature of Longevity, The Extinction of offences and The Twelve Conditioned Links of Causation that I am now speaking was also spoken by all Past Buddhas. If living beings are able to accept, uphold, read and recite this Sutra, they will obtain great blessings and benefits. Their present lifespan will be more than one hundred and twenty years."



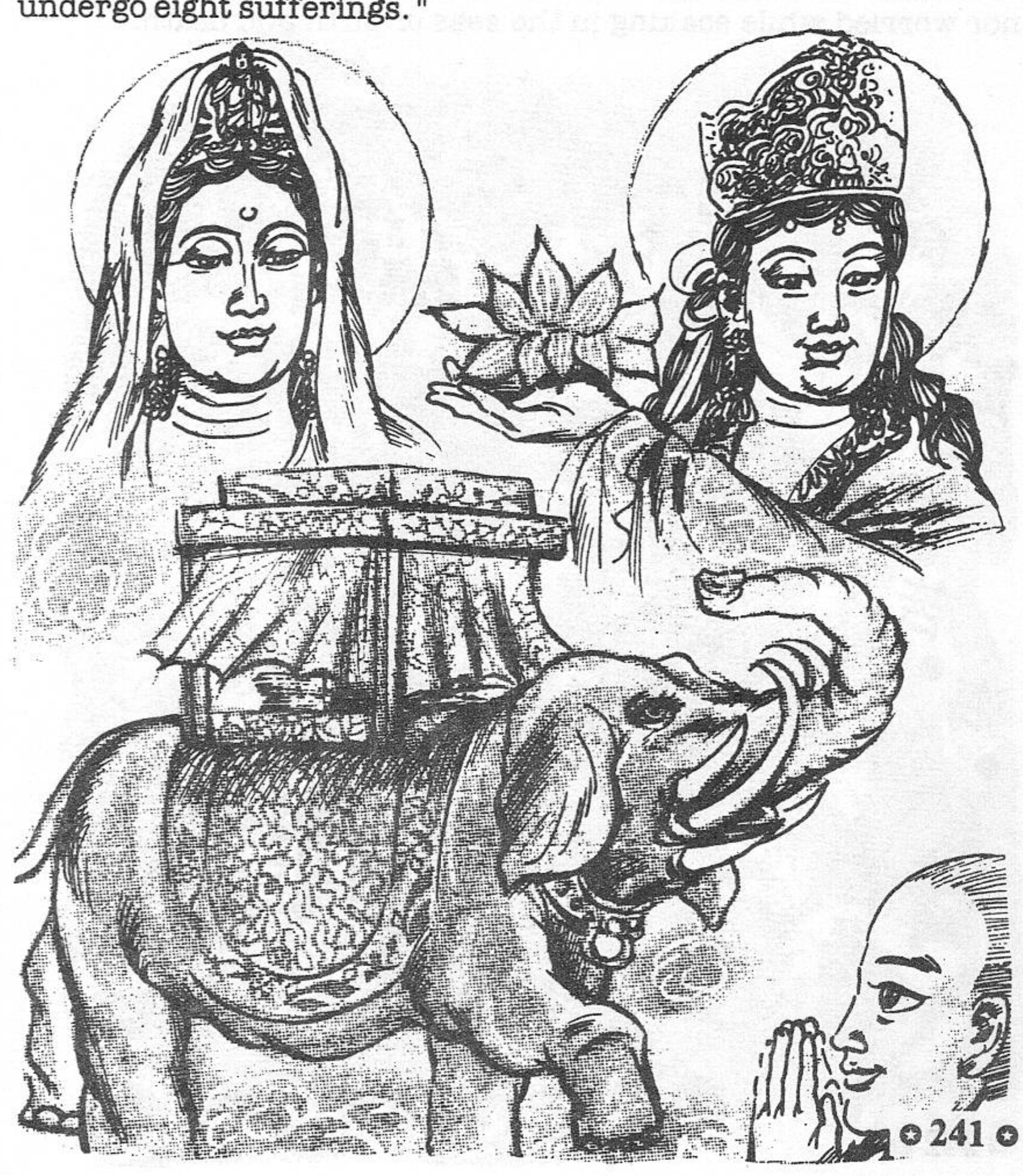
临命终时，不会被风刀割肉，不用受一切苦。以读诵佛性经故，得佛金刚常住不坏身。当处湛然清净，念念坚固，所在之处，常常有菩萨照临。

"When they are to pass away, torturing such as the cutting of bodies with the knives of wind will not be experienced by them. In fact they will be free from all sufferings. They will obtain The Buddha's Vajra, Permanent and Indestructible body for reading the Sutra of Buddha's Nature. Such a body is naturally clear and pure, with firm and solid mindfulness in every thought. Wherever they are, they will constantly be protected and illuminated by all Bodhisattvas."



一位观世音菩萨，一位大势至菩萨，驾五色祥云，乘六牙白象，手持莲花台来迎接念佛人，往生不动佛国，得自然快乐，不须经八难之苦。

"The Bodhisattva Who Contemplates The Sound of The World and The Great Strength Bodhisattva will come to welcome the man who is mindful of Buddha. They ride on white elephants with six tusks and travel on clouds of five colours. They brought along a Lotus Flower dias to lead him to attain rebirth in the Non-Moving Buddhaland. He will naturally be blissful and does not have to undergo eight sufferings."



文殊！你要知道，一切愚痴众生，不能觉知寿命短薄，有如石火电光，有如水上泡沫。故此，浸在生死苦海中，也不惊不惧。

"Manjushri, you should know that all deluded living beings do not realize that their lifespan with little blessing is as short as the sparks from rubbing stones or the lightning. The lifespan also resembles the foam on water surface. So they are not frightened nor worried while soaking in the seas of birth and death."



众生因不知燃眉之危，故广贪财利，故耽爱淫欲，嗜酒害命，嫉妒痴慢。致使沉沦苦海，不得超脱！

"As these livings do not realize their danger which resembles that of burning eye-brows, so they greedily indulge in the benefits from wealth, love and sensual desires. Or they consume so much wine that their lifespan is at stake. There are also those who are jealous, deluded and arrogant. Most of them will sink in the seas of suffering with no chance for liberation."



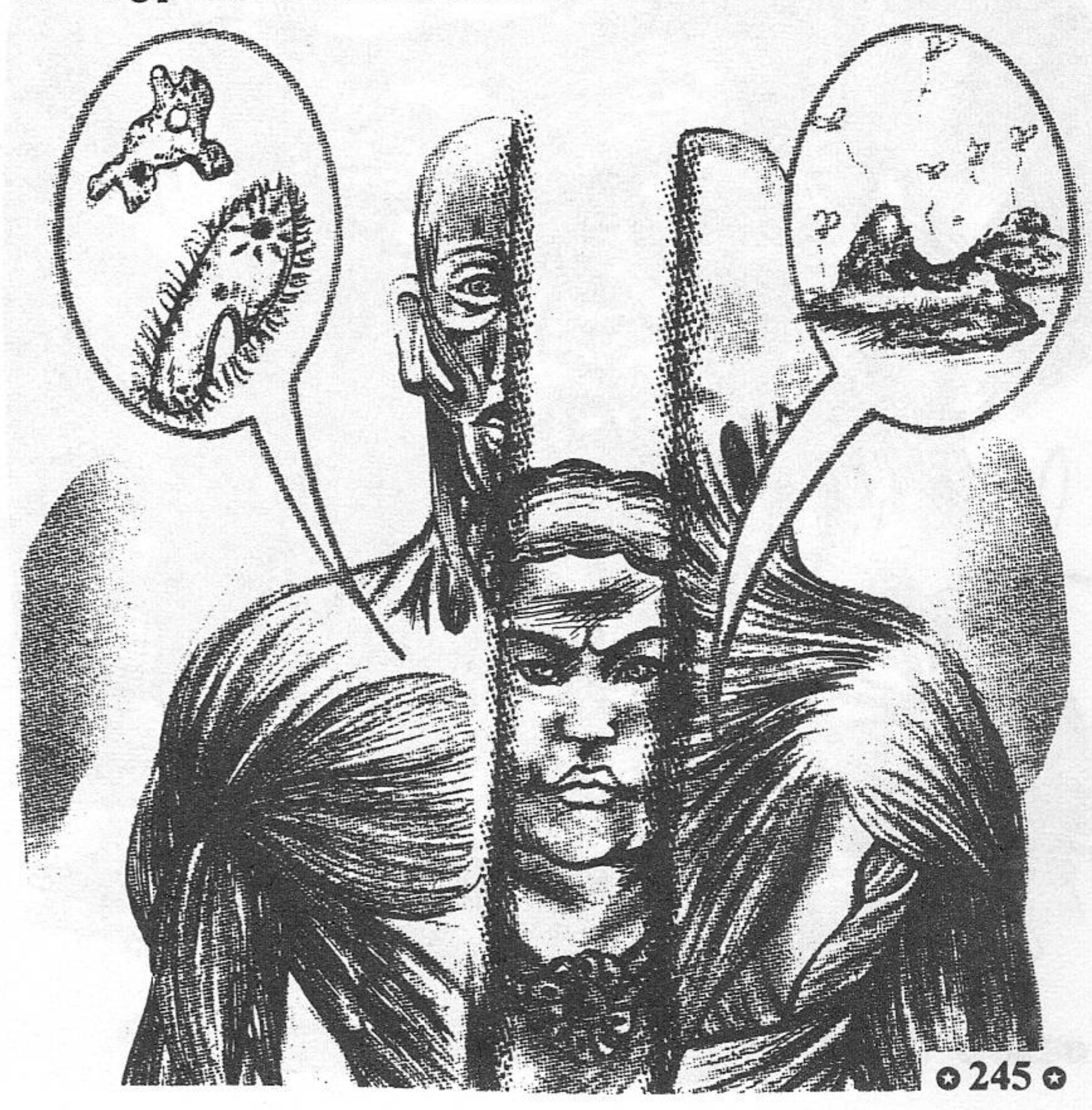
此生死苦海，唯有诸佛菩萨能度到彼岸；凡夫众生定当沉没。无常杀鬼来时无定，纵有无量无边金银财宝贿赂，求情赎命，亦是枉费徒然。

"Only the Buddhas and Bodhisattvas are able to cross over the seas of birth and death. The common sentient beings are sure to sink into them. The ghastly ghost of Impermanence comes at unpredictable time. Even if we wish to bribe him with innumerable and limitless amount of gold, silver, money and precious jewels, and seek to lengthen our life, it will still be in vain."



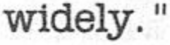
一切众生当须知道，应常常作观：观此身有如四大毒蛇，更有无量诸虫日夜噬食。观此身可恶，有如死狗，令人厌恶。观此身不净，九孔常流污垢臭秽。观此身如城池，罗刹鬼居内。

"All living beings should know and contemplate constantly that the body is just like the four great poisonous snakes with innumerable worms that feed on it throughout days and nights. They should contemplate that the body is full of evil. It is like a dead dog which is not to be desired. And the body is impure, with the nine apertures that produce the smelly dirt, wax and sweat constantly. And it is also like a city's pond which becomes the dwelling place for Raksas Ghosts."



观此身如朝露，不能久留，当为鸟鹊饿狗食啖。须舍臭秽之身，而求觉悟之心。观此身舍命之时，白汗流出，两手横空，如万箭穿心，痛楚难忍。

"Living beings should also contemplate that the body is like the morning dew which cannot dwell long. It will be eaten by birds and hungry dogs, so we should renounce the foul and smelly body to seek the mind of enlightenment. We should contemplate the time of death, when a man suffers acute pain just as though millions of arrows are penetrating his heart, with the two empty hands open widely."



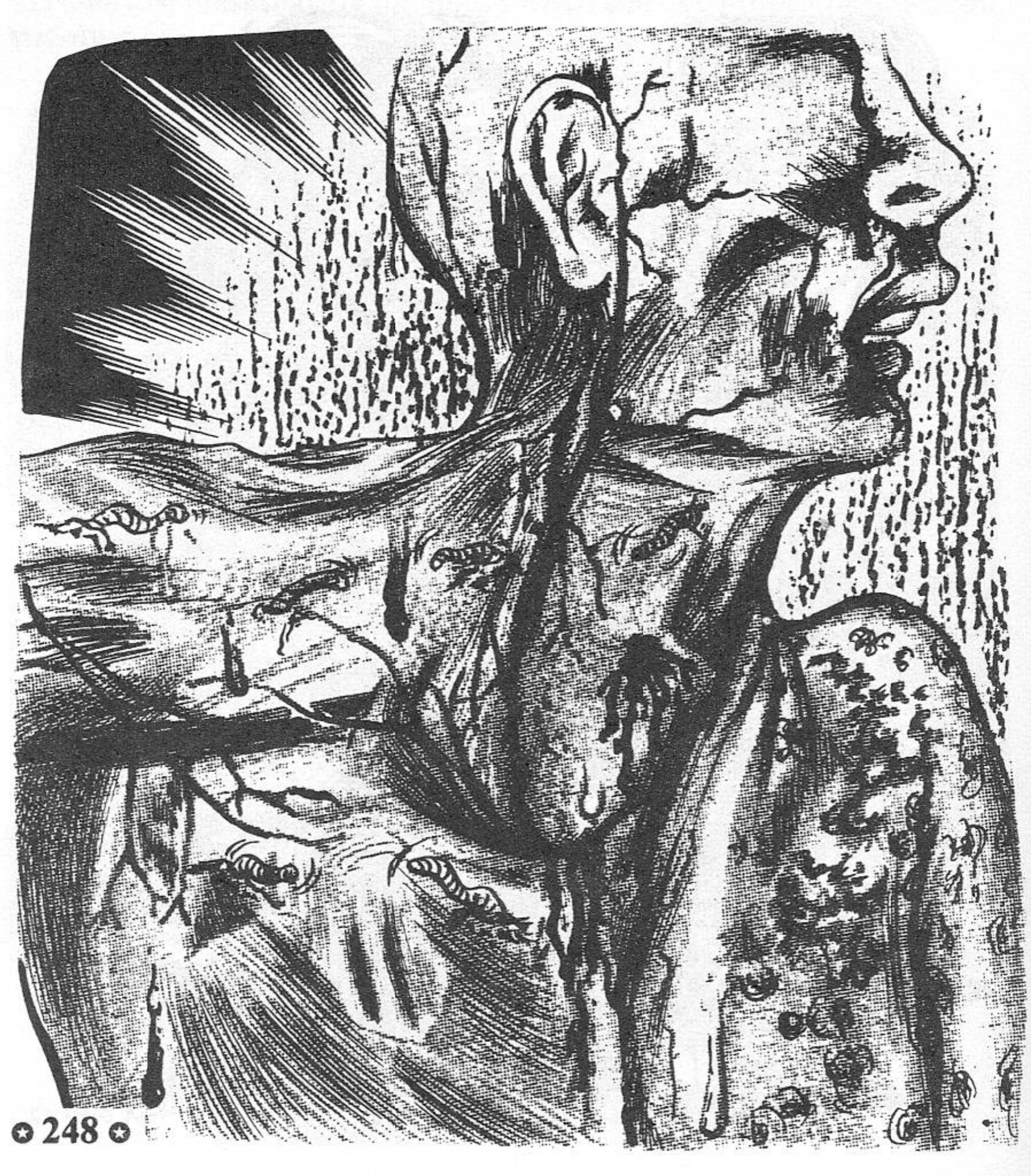
当命根断尽时，於一日二日，或至五日之际，便会膨胀青瘀，脓血臭水流出。昔日恩爱之父母妻子，也不喜见。

"When the root of life is completely cut off, the body swells and is covered with greenish bruises, within the first five days. Blood, pus and foul liquid will be oozed out. Even our beloved parents, wives and sons will not desire to take a look at it."



虽然埋在黄土里，却身骨异处，脚骨、肩胛骨、骴骨、腰骨、肋骨、脊骨、项骨髑髅等，各各异处。身肉肠胃、肝肾肺脏等，皆为诸虫聚蛀。

"Even if it is buried in the earth, the flesh and bones will all be separated. The bones of the skeleton such as the tibia, scapula, ribs, spine and others will be at different position. The flesh, intestines, stomach, liver, kidney, lung, heart and others will all be the feeding place of abundant worms and bacteria."



能这样作观，便知虽生存而无我。生在世上，什么金银财宝，珍珠玛瑙，钱财库藏，也不关我事，就懂得舍此臭秽之身，而求菩萨道。

"If we are able to contemplate thus, then we will realize that there is no one who is really in existent. Then even if we were to be born in the world, all the gold, silver, pearls, carnelian, money and the treasury are none of our business. Then such a man will know how to renounce the foul, smelly body in search of Bodhisattva Path."



若有众生求免此苦，当须不惜牺牲身外一切，乃至身上的头目脑髓，而书写此经，受持读诵。

"If there are living beings who seek to escape from these sufferings, then they should sacrifice all exterior possessions, even to the point of sacrificing their heads, eyes, brains and marrow in order to write down this sutra besides accepting, upholding, reading and reciting it."



这十二因缘佛性经是诸佛秘藏，若能供养流通，念念不忘当得成就无上正等正觉。此无上正等正觉，难以破坏，更不夭折，也不会被横死苦逼。

"This Sutra on The Buddha's Nature of Twelve Conditioned Links of Causation is the secret store of all Buddhas. If a man is able to make offering to it, circulate it and be mindful of it wholeheartedly, then he will be certified to The Unsurpassed Proper, Equal and Perfect Enlightenment. He will not die at a young age, neither will he suffer death accidentally."



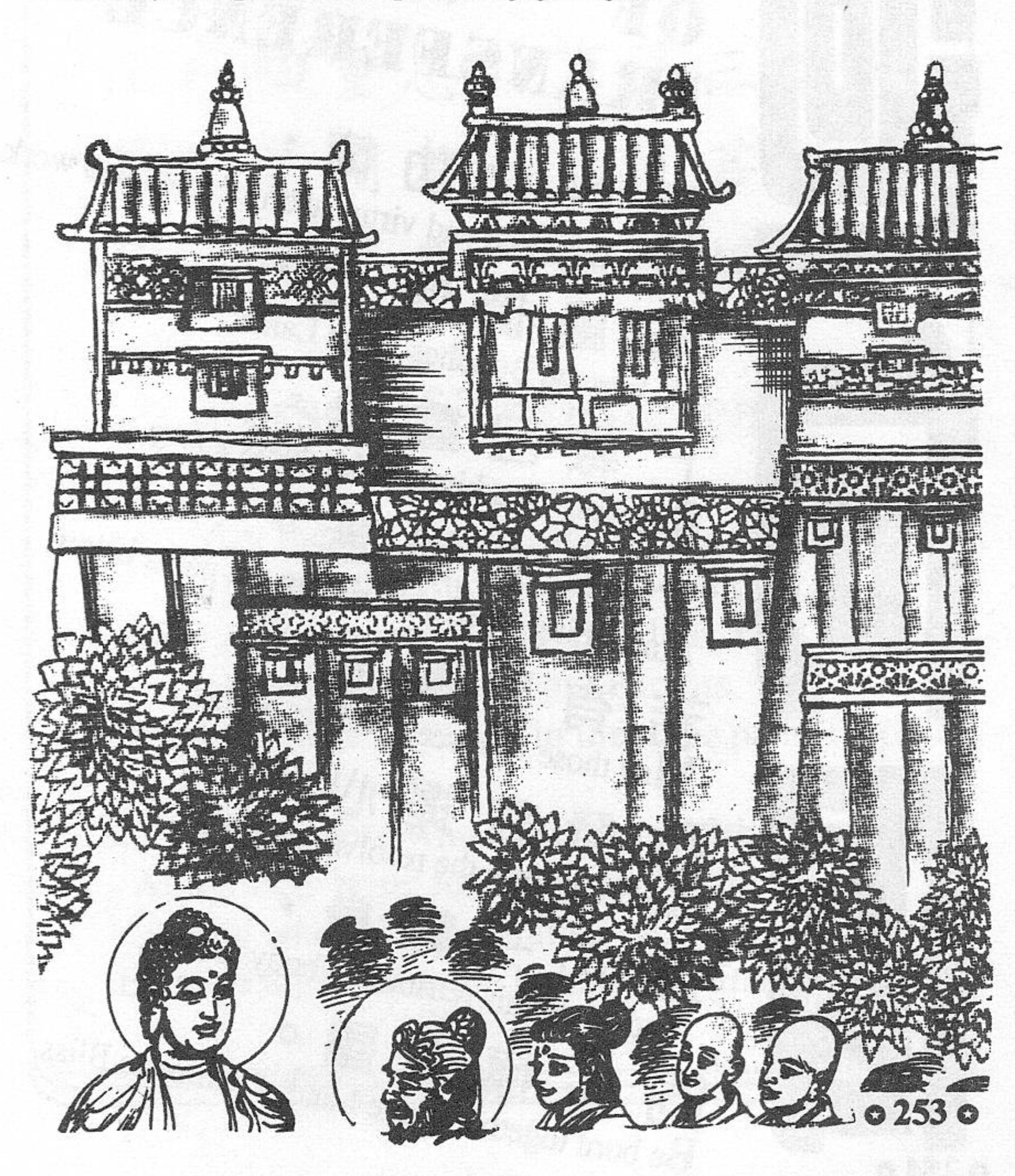
佛於大众中，说此十二因缘佛性法时，大会里一切比丘、比丘尼、优婆塞、优婆夷、天龙八部、人非人等，波斯匿王并其眷属等，数如恒河沙，皆得无上正等正觉，皆得无生法忍。

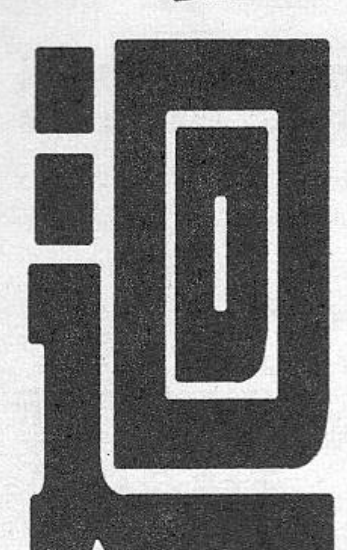
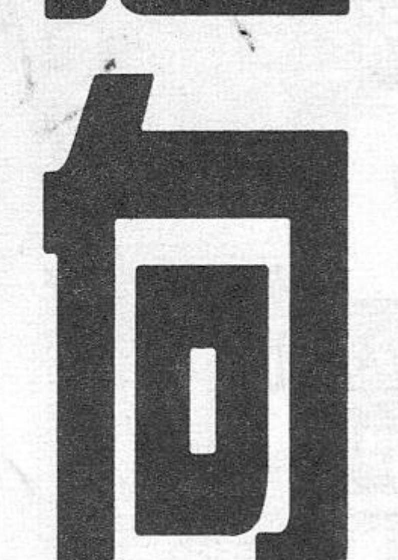
After The Buddha had spoken the Dharma of Buddha's Nature of Twelve Conditioned Links of Causation in the Great Assembly, all The Bhikshus, Bhishunis, Upasaka, Upasika, Heavenly Dragons and the Eight-Fold Division, the Humans and Non-Humans and others, The King Prasenajit and His retinue of relatives, and other beings as many as the sands in the Ganges River, all obtained The Unsurpassed, Proper, Equal and Perfect Enlightenment. They were certified to The Dharma Patient of No-Birth.



赞叹从未有尝过之法喜！大众一心顶礼，欢喜奉持。

They praised that they had never learnt such blissful Dharma. The multitude made obeisance wholeheartedly before The Buddha, accepted and upheld it joyfully.





VERSE OF TRANSFERENCE

願以此功德，
May the merit and virtue accrued from this work,
莊嚴佛淨土，
Adorn the Buddhas' Pure Lands,
上報四重恩，
Repaying four kinds of kindness above,
下濟三途苦。
And aiding those suffering in the paths below.
若有見聞者，
May those who see and hear of this,
悉發菩提心，
All bring forth the resolve for Bodhi,
盡此一報身，
And when this retribution body is over,
同生極樂國。
Be born together in the Land of Ultimate Bliss.

回向偈

愿以此功德　庄严佛净土
上报四重恩　下济三涂苦
若有见闻者　悉发菩提心
尽此一报身　同生极乐国

Verse Of Transference

May the merit and virtue of this work,
Adorn the Buddha's Pure Lands;
Repaying the kindness of the Buddhas, the Dharma,
the Sangha and our Parents,
And aiding those suffering in the three paths below.

May those who see or hear of this,
All quickly bring forth the resolve for Bodhi,
And when this retribution body is over,
Be born together in the Land of Ultimate Bliss.



非卖品

（赠送结缘）

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